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# USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1362

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1 February 1983

# USSR REPORT

## POLITICAL AND SOCIOLOGICAL AFFAIRS

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## INTERNATIONAL

### UN INVESTIGATION REFUTES U.S. CLAIMS OF SOVIET USE OF CHEMICAL ARMS

PM171139 Moscow KRASNAYA ZVEZDA in Russian 5 Jan 83 Second Edition p 3

[Article by P. Akimov under the rubric "Facts Versus Fantasies": "The Failure of the Latest Fabrication"]

[Text] At first glance all this is reminiscent of an episode from one of those substandard novels about the "Hand of Moscow" which are churned out one after another by Western scribblers on CIA money. Thus, the American special services began to spread rumors that Soviet soldiers in Afghanistan are sprinkling the corpses of dushman bandits with a "whitish-gray powder," after which the corpses allegedly began to disintegrate rapidly. For what purpose do the Soviet soldiers do this? Apparently in order to undermine the Afghans' faith in Islam. According to religious teaching, the bodies of those who "fall for the sacred cause" are not subject to decay....

But this monstrous gibberish is by no means the fruit of the creativity of an idle scribbler. It is one of the many slanderous U.S. assertions about the alleged use of Soviet-made chemical and toxic weapons in Laos, Kampuchea and Afghanistan.

Under U.S. pressure, a special group of experts was set up by the United Nations to investigate these fabrications. It included representatives of Egypt, Kenya, the Philippines and Peru. This group recently submitted a report on the results of its investigation.

What are the results of the work of the experts, who visited Pakistan and Thailand and met with officials, the ringleaders of Pol Pot and basmak gangs and, finally, the "victims" and "eyewitnesses" of the mythical chemical attacks?

Despite all their efforts, the experts did not succeed in obtaining evidence from dushmans of Pol Pot supporters in the form of unused means of delivery of toxic substances or the remnants of used ones. Yet that would not be particularly difficult if the assertions about the use of Soviet-made chemical weapons were in accordance with reality. After all, as soon as the American special services armed Afghan basmaks with chemical grenades, examples of these weapons fell into the hands of competent DRA organs. These material proofs then became irrefutable evidence against those who are really trying to wage chemical warfare.

Neither the American special services nor their hirelings had or could have any such proof. Instead, when the UN experts visited Afghan counterrevolutionary camps at Peshawar (Pakistan) they were presented, by way of "material proofs," with allegedly poisoned wheat grains taken from fields in the region of an imaginary "chemical attack," which, if used for food, would allegedly cause fatal poisoning. They were also given a gas mask allegedly taken from a dead Afghan soldier who took part, it was stated, in a "chemical" attack, a fragment of the parachute from a "chemical" bomb that was dropped, the fuse from a "chemical" grenade and even some allegedly poisoned bullets. An authoritative chemical analysis of all the above "material proofs" failed to show the presence of even negligible traces of any poisonous substances or venoms.

In the Pol Pot camps in Thailand the group of experts was given samples of vegetation and oil allegedly from regions where "yellow rain" had been used (that is what the provocateurs have christened the mythical "Soviet chemical weapons"). An earlier "selection" and analysis of similar samples by the Americans allegedly showed the presence of microscopic fungus toxins unusual for the region in question, while the levels of contamination and the combinations of these toxins allegedly indicated they had been artificially introduced. A parallel analysis of the samples in specialized laboratories in Japan, Finland, the Netherlands, Denmark and Austria yielded no proof of the "waging" of "chemical attacks." Moreover, in control samples, where there should have been no toxins, toxins were found, while, on the contrary, they were not found in samples taken from regions where the toxins had allegedly been used.

The UN experts themselves examined the blood of people who had allegedly just been subjected to a "chemical" attack. No toxins were discovered in this case either, although the analysis method used made it possible to discover them even if the concentration in the blood was only a matter of ten-millionth parts of a percent by weight. Thus chemical analysis completely refuted the Washington falsifiers' fabrications. The CIA seeking to avoid an ignominious exposure, resorted to the fabrication of "material proofs." As the American journal COVERT ACTION indicates, agents were specially sent into Lao territory to "plant" proof of the use of "Soviet chemical weapons."

Apart from chemical analysis, the UN experts questioned medical personnel and other officials. The U.S. administration, in fabricating its forgeries, does not name the source of its "information," for obvious reasons. One of the few people named was a certain Danish journalist who had allegedly filmed a "chemical attack" and suffered himself. The expert met with him and saw his film. They found that the journalist showed no sign of having been affected, while the film contains nothing indicating the use of toxins or poisonous substance.

American statements have reported "chemical attacks" on army subunits and the population in Thailand. The UN experts noted that the Thai Government states the reverse: chemical weapons have never been used on that country's territory.

Thai scientists and representatives of the Thai army chemical service investigated stains on leaves which were represented as being drops of toxins. Of course, in this case too no poisonous substances were discovered.

A representative of the UN Commission for Refugees stated at a meeting with the group of experts in Peshawar that in his 2 years in the so-called refugee camps he had not seen a single person affected by chemical weapons. International Red Cross representatives in the same city reported that during the whole period of their work they had not met with a single case which could be attributed to the effects of a poisonous substance.

The false nature of Washington's fabrications was probably most vividly manifested when the UN experts began examining and questioning the "victims" of "chemical attacks."

Here is a characteristic example. Many of the case histories submitted to the UN experts in Thailand contained descriptions of some kind of "chemical attack." Documents "testified" that more than 80 people died as a result of that "attack." When the experts expressed the desire to question the people from whose words the case histories were written, only one "witness" was made available to them. And he asserted that he had only seen a few dead animals. Thus it is a question of a large-scale provocation in which the American special services used not only [word indistinct] witnesses, but forged medical documentation. That was not all. The report indicates quite clearly that American officials, in particular employees of the U.S. Embassy and consulate in Pakistan, tried repeatedly to interfere in the investigation.

The experts also encountered flagrant attempts to mislead them in examining those passed off as "victims" of "chemical attacks." Thus investigations showed that the cause of the sufferings of one of the "victims" was a stomach ulcer, while another had malaria.

In Peshawar a group of nine so-called "victims" of chemical weapons were introduced to the experts. The examination showed that the persistent eye trouble experienced by these "victims" is not the result of the action of chemicals, but the consequences of a nonspecific allergy. It may be concluded that agents of the special services sought out and "indoctrinated" in the appropriate vein people suffering from diseases whose symptoms resemble the effects of chemical weapons. Two "victims" stated that 2 weeks before meeting with the experts they had been subjected to a "chemical" attack in Laos, as a result of which they had suffered inflammation of the skin. It emerged that they had a fungal infection of the skin at least 3 months old.

One patient presented to the group as a "victim" of a chemical attack was diagnosed as having a form of skin cancer. The UN experts' report says on this question: "This pathological manifestation was alleged to be the result of the action of an unknown toxic substance. The group believes such a connection to be improbable in the highest degree."



Not one real, nonmythical victim of "Soviet chemical weapons" was presented to the group of UN experts, since none exists. Thus the bubble of slander burst, splashing mud over those who have spent some years inflating it with a persistence worthy of a better cause. You would think that the American falsehoods could now take their place on the rubbish heap of anti-Soviet provocations alongside the fabrications of Goebbels' propaganda. But no! The U.S. State Department continues to repeat this gibberish with blind obstinacy. It is highly indicative that the recent slanderous state department report, which once again carefully collects all the falsehoods fabricated by the CIA, does not contain a single reference to the report of the group of UN experts which was set up at the request of the United States itself.

CSO: 1807/88



## NATIONAL

### SOVIET, NATIONAL CHARACTER COMPARED

Moscow FILOSOFSKIYE NAUKI in Russian No 6, Nov-Dec 82 pp 15-22

/Article by candidate of philosophical sciences, docent P. I. Gnatenko: "On the Formation of the Category 'The Soviet Character'." Words between slant lines indicate text in italics./

[Text] It became possible to treat the concept of "Soviet character" as a scientific category only after the Soviet people took shape as a new historic community of human beings. In this case, why don't we then speak of the Soviet people's national character? Because the Soviet people are not an ethnic entity, nor a nation. That is why the problem of the dialectic interrelationship between the national and the international in the makeup of the Soviet character requires, as we have already pointed out, a different approach than would a study of the same interaction in a national character. The concept "national character" reflects the fact of a nation's existence. The use of the term became justified with the coming into being of the bourgeois nations. Equally legitimate is the concept "Soviet character" which for its part reflects the factual emergence of the Soviet people as a new historic community of human beings.

Because the category "Soviet people" reflects the enormous socio-economic changes which have taken place in our country during the years of socialist construction, so, too, does the concept "Soviet character" reflect the main qualities of the Soviet people, in particular such a quality as internationalism. The international, incorporating as it does the finest traits of the national characters of all the socialist nations, is in this context the determining feature of the Soviet character.

V. Lenin wrote: "The proletariat cannot regard with indifference or equanimity the political, social and cultural conditions of its struggle, neither, therefore, can it contemplate with indifference the destinies of its country." (V. Lenin. Complete works, in Russian, vol 17, p 190) This explains the reasons for the emergence of national consciousness or awareness. In spite of the fact that national consciousness reflects specific aspects of a country's life peculiar only to that country, it is nevertheless closely linked with class consciousness. The latter lies at the roots of international awareness and is ultimately shaped by the world outlook, the ideology of the proletariat.

Sometimes our literature treats the concepts of "national awareness" and "national self-awareness" as identical. Such an identification is improper. Some authors use the concept of "socialist national awareness" to characterize socialist nations which in our opinion is perfectly valid.

For example, A. Kozing defines national consciousness as follows: "National consciousness is not a special form of socialist consciousness (nor, equally, of class consciousness, /it exists rather as a complex of ideological, philosophical, social, economic, historic, moral and aesthetic views relating to the nation/ and finds its practical expression in all forms of public consciousness." /A. Kozing. *Natsiya v istorii i sovremennost'*. (The nation in history and the modern age) Moscow, 1978, p 249/

The existence of bourgeois nations gave rise to the incipience of national consciousness which is closely associated with class consciousness in that it reflects the relationship between a definite class and the nation as a whole. The interconnection between national and class consciousness explains the fact that deep in the national consciousness there take root and mature elements which are subsequently reflected in the world outlook and ideology of various social groups.

The shaping of national consciousness is influenced by the character of the social changes that take place in the country, by its economic development, its successes in the development of culture, by events of the historic past and of modern history, as well as by the moral, aesthetic, philosophical and political norms and principles that prevail in society.

National consciousness and national psychology are interconnected in that there exists between them a unity, but not a sameness. They differ above all in their structure.

M. Kulichenko explains national consciousness thus: "National consciousness is a multifaceted phenomenon of life and of relations between peoples. It is the social memory (social, and not just national because the latter registers only the phenomena and processes of national life and of the relationships between peoples) of a nation's past, it is, in addition, knowledge about the many-sided life of the nation today and an understanding of the most immediate prospects of its development. National consciousness also embraces awareness of the place and role of one's own national group in the development of mankind in general /M. I. Kulichenko. *Rastsvet i sblizheniye natsiy v SSSR*. (The flowering and convergence of nations in the USSR) Moscow, 1981, p 89/.

In a socialist society the very essence of national consciousness undergoes a transformation. Its internationalist aspects step to the forefront and, in effect, become dominant. But what is true in relation to an individual socialist nation is even more so in relation to the Soviet people as a new historic community of human beings. The internationalist outlook lies at the roots of the Soviet character. It is that character's very soul. When we state that internationalism is the dominant feature of the Soviet character we are not implying that the national is automatically displaced by the

international. In the Soviet character the dialectic interrelationship between the national and the international acquires specific aspects. The international determines the essence of the Soviet character, but the roots, the sources of the international hark back to the typically national in each of the socialist nations which inhabit our country. The spiritual and material culture of every nation and nationality of our socialist motherland contains elements which have become common to the entire Soviet people and in this sense have acquired an internationalist character.

When we say that the phenomenon of Soviet character is a reality we are not thereby negating the existence of national characters--Russian, Ukrainian, Georgian, Moldavian etc. The existence of the Soviet character neither displaces nor contradicts the national characters of the peoples which inhabit our country. Neither does the Soviet character add up to the sum total of the national characters. As has already been pointed out, there is an intertwining, an interconnection between the finest facets of the national characters and the Soviet character. The most admirable features of each national character, those that embody its very essence, are facets of the Soviet character as well and as such are common to the entire Soviet people.

Remembering the CO of the 18th army Konstantin Nikolayevich Leselidze, comrade L. I. Brezhnev remarked: "Konstantin Leselidze is alive in my memory as the personification of the Georgian people's finest national qualities. He was a man who loved life, a brave soldier stern toward the enemy and generous to his friends, a man of honor, a man of his word, a man of keen intellect and passionate heart" (Pravda, 21 May 1981). Commenting on this utterance, candidate member of the CPSU Central Committee and First secretary of the Georgia CP Central Committee E. Shevardnadze said: "What Leonid Ilyich said about K. Leselidze penetrates deep into the very essence of the national character. At the same time his words are an embodiment of all-Soviet qualities which were nurtured by the party and which so vividly manifested themselves in the Great Patriotic War" (ibid).

The qualities which typify Soviet men and women are communist convictions, love for the socialist motherland, high moral spirit. Communist convictions take shape in the process of building a communist society. Labor in our country, labor in a collective for the good of the motherland is conducive to the molding of communist convictions. Unlike capitalist society where exploitation of man by man and social oppression prevail, labor under socialism is emancipated, it is beneficial for society as a whole. The realization of this fact is of paramount importance for the process of forming communist convictions.

Communist convictions, high morale, dedication to the Communist party's cause are all facets of the Soviet character. Along with internationalism and patriotism they constitute its very essence. Speaking at a ceremonial meeting of working people from the city of Yel'nia and Yel'nia rayon at the presentation to Yel'nia of the Order of the Patriotic War 1st degree, Politburo member, USSR Minister of defense, Marshal of the Soviet Union D. F. Ustinov said: "...we have a special kind of a weapon that imperialist aggressors do not and cannot have. This is the high moral spirit of the



Soviet people, their indestructible solidarity with the Communist party. The potency of that weapon is growing and getting stronger from year to year!" (Pravda, 19 Sep 1981).

The working class of our country is the bearer of the finest qualities in the Soviet character. "The moral values of the Soviet working class," writes A. Kapto, "are a model of humanity, selfless service to the motherland, devotion to one's people and to the cause of communist construction". /A. Kapto. Nravstvennyye tsennosti rabocheho klassa. (The moral values of the working class). Voprosy filosofii, 1982, No 1, p 22/

And further: "Because its social function is nation-wide in significance and scope, socialist morality has for its system nucleus the moral values of the working class. The moral standards and values of the working class, which under developed socialism have become the common property of all strata of Soviet society, comprise an orderly system of moral orientation and criteria governing the actions of members of our society. Validated in moral code of the builders of communism, they assert the collectivist principle in the socialist community of people" (ibid, p 24).

The new qualities that characterize the Soviet working class—its dedication to the cause of communism, its love for the socialist motherland, its internationalism and patriotism are the foundation on which the Soviet character was formed.

Collectivist and internationalist principles, devotion to the communist cause, love for the socialist motherland and other high moral qualities are typical to the working class of each of our Union republics. It is precisely these qualities that serve as the common unifying factor which helps overcome the limitations of national psychology and shape the qualities of a new historic community of human beings--the Soviet people.

Gradually transforming itself into an aspect of the psychological makeup of the entire Soviet people, the moral code of the working class becomes the norm governing the conduct and the life of every member of socialist society. In the CPSU Central Committee decree "On the 60th Anniversary of the Establishment of the Union of Soviet Socialist Republics" the working class is described as being the bearer of the finest facets of the Soviet man's character. "By its economic position, by its ideology, psychology and moral principles the working class has been and remains the most consistent exponent of international solidarity and brotherhood among the toiling people. The CPSU is doing everything necessary to ensure the constant expansion of the ideological maturity, social activity, general culture and professional skill of our multinational working class and the role it plays in solving key problems of modern politics" /O 60-y godovshchine obrazovaniya Soyuzu Sovetskikh Sotsialisticheskikh Respublik. (On the 60th anniversary of the Establishment of the Union of Soviet Socialist Republics) Moscow, 1982, p 10/.

The most important facet of the Soviet character is its sense of all-national pride. This sense developed in the Soviet people during the process of building a socialist society. "The all-national pride of the Soviet man and

woman is an enormous, capacious feeling with a wealth of content. It is deeper and broader than the natural national feelings of each of the individual peoples that make up our country. It has absorbed into itself the best of what millions and millions of Soviet people have achieved through their labor, their courage and their creative genius" /L. I. Brezhnev. Leninskii Kursom. (On Lenin's course) Vol 4, p 100/.

Comrade L. I. Brezhnev, speaking at the 17th congress of the USSR's labor unions, pointed to the crucial role which the labor unions, among others, must play in educating both labor collectives and each Soviet individual. The unions "must make constant efforts to foster such an atmosphere, such a socio-psychological and moral climate on the job that will permit /the fullest manifestation of the finest traits in the Soviet character, the finest qualities of Soviet man,"/ said L. I. Brezhnev (Pravda, 17 Mar 1982, p 6, italics ours).

One facet of the Soviet character is the sense of duty. The sense of duty is a cornerstone principle of communist morality. Our ideological opponents fully understand the power of this important component of the Soviet character. That is why, writes G. Smirnov, "the beliefs, the dedication of Soviet people to their social duty have forced the class enemy to turn the edge of their criticism against conviction and duty as such. It has come to the point where these categories are being depicted by bourgeois propagandists as antipodes to morality" /G. Smirnov. Sovetskiy chelovek (Soviet man) Moscow, 1980, p 279/.

V. Sukhomlinsky once said that to educate a genuine human being, to teach him to live, is to teach him dutifulness. He called dutifulness the most important principle of pedagogical ethics.

Thus, when we view the Soviet nation as a new historic community of human beings we see in it such qualities as internationalism, patriotism, communist ideology and convictions, collectivism, love for the socialist motherland, a communist approach to labor and, finally, the all-important quality--the sense of duty that has been fostered in the Soviet people. Many of these qualities are new in principle, peculiar only to the Soviet people because they took shape in the process of building a socialist society. Of course, the qualities here listed do not exhaust the description of the Soviet people. There are many more. Taken together, they constitute the substance of the concept of "Soviet character."

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## NATIONAL

### WRITERS' UNION OFFICIAL STATES LITERATURE'S MISSION

Moscow IZVESTIYA in Russian 3 Dec 82 p 3

/Article by Anatoliy Chepurov, secretary of the board, USSR Union of Writers, Laureate, RSFSR State Prize: "A High Calling" /

/Text/ We, writers, and art figures, are thinking about the high responsibility and duty, about our own contribution to the general public interest as we study materials from the November Plenum of the CPSU Central Committee and the Tenth Convocation of the Seventh Session of the USSR Supreme Soviet, which determined vitally important tasks for the nation during next year and over a prolonged period.

The entire experience of our nation's development is convincing evidence that there has not been a task so huge and complex presented to the Soviet people, under the leadership of the party that they could not and did not handle it successfully. The party calls us to a task of unprecedented scale -- the implementation of the Food Program, a new stage in the comprehensive transformation of agriculture. We are well aware of the size of our nation, the extent of the agricultural front, the diversity of soil and climatic conditions, and problems in the technical, social, and cultural support of life in rural areas.

The Food Program was not born suddenly, in a sudden flash. It grew from the concrete experience of the party's agrarian policies over recent decades. The program is the people's will as formulated by the party. It is our life's logic, and finally, an example of economic wisdom and foresight.

As Yu. V. Andropov, General Secretary of the CPSU Central Committee noted at the November Plenum, the successful fulfillment of our creative plans requires that we mobilize all resources at our disposal. An important role belongs to writers in this regard.

The unity of word and action finds its expression in the better works of our multinational literature and art. I have in mind the contribution of our great prose writers, who know life well, those who deeply and seriously have written and continue to write about problems of the countryside, about the organization of agro-industrial complexes, who have studied a new type of relationship developing in the sphere of agricultural production, who fight for a genuinely provident [khozyayskoye] relationship with the land, and who with pain, fervor, and party principle, talk about our shortcomings.

The dialectics of the contemporary countryside's reconstruction find their reflection in artistic and journalistic works. As with any dialectics, they are unthinkable without the struggle of the new against the old. For example, the sketches of Fedor Abramov (written together with Antonin Chistyakov) honestly and impartially presented the most important problems in the development of the non-black-earth zone and brought public attention to them. One can dispute the specific practical measures which the authors suggested. However, the essence of the sketches is that life in the contemporary countryside and the processes taking place in it are above all viewed as moral problems.

This is the value of the lessons presented by the prose of such writers as Vitaliy Zakrutkin, Vasilii Belov, Viktor Astaf'yev, Sergey Voronin, Valentin Rasputin, and many other prose writers in our republics.

The capability of seeing the problem as a whole is now unusually important for writers. The Food Program will put new economic mechanisms into motion, and new production and human relationships will arise. We cannot look at the field with the eyes of a single person, even granting him all strength and spirit. Here it is necessary to consolidate all our creative efforts in the main, defining direction of our vital activity. After all, the fulfillment of the five-year plan and the Food Program requires intensive labor on the part of millions of Soviet people. The knowledge and organizational skill of our key personnel and the rich experience of the party and masses all must be put to use.

I think that at the Joint Plenum of the boards of creative unions and organizations of the USSR and RSFSR, dedicated to the 60th Anniversary of the Formation of the USSR, which opens in Moscow on 3 December, the main discussion will be about this. It will be a discussion about the high calling of figures in art and literature, about a special artistically vigilant talent, about our civil responsibility and the contribution we can make to this general public matter.

Under the concept "talent" today we include not only the author's artistic gifts, but also his skill and capability of sensitively echoing his people's concerns and hopes, joys and troubles, as well as his ability to include in the artistic word or image a profound knowledge of life and to show the fate of his generation. Formulated briefly, the most important thing at the present historical stage is, and I say this unhesitatingly, the increased civil activity of artists in the struggle for people's public activity. After all, the November Plenum of the CPSU Central Committee appeals to us to do just this. This is how we understand our task as ideological workers, as true assistants to the party.

Increased civil activity means the artist's active incursion into life. This should prompt us to search for ways of directly and operationally intervening in it. This defines the relevance of writers and art figures turning to journalistic and newspaper publication, making it possible to even today say their truthful word about people's achievements in the implementation of the Food Program, about the living embodiment of targets in the 11th Five-Year Plan. I also think that journalistic passion should also be organically included in novels, stories, plays and film.

It was noted at the November Plenum that among us there are several examples of good creative work and that this experience should be widely disseminated. I think that these words are a direct call to us creative workers. It is right here that a favorable field of activity is open to writers and artists. Unfortunately, sometimes one hears that it is not the concern of a writer or artist to be involved in production problems, that he should be interested in the human soul.

True, human character is the main subject of artistic study. However, it is impossible to present the hero outside of the sphere which determines his character. To depict him outside productive and social life is to impoverish, simplify, and even distort his image.

The vital problems in the development of the countryside and the intensification of agricultural production cannot now be solved, or even comprehended without understanding the labor processes taking place in the city, in scientific and academic institutions where the cadre for the countryside are being trained.

A collectively published book "Ya lyublyu etu zemlyu" ("I Love This Land") planned by Lenizdat will describe what the city gives the countryside, and the complex linkages between the field and industrial production, and between the village and the training of specialists. We have a good reserve of authors for this book. Ever more Leningrad authors are becoming involved in the problems of agricultural development. A few years ago the journal NEVA devoted some of its pages to a section entitled "The native non-black-earth zone", and ZVEZDA prepared a number of publications dedicated to the implementation of the Food Program.

The image of the positive hero is naturally involved with the realistic depiction of people hindering society's forward progress, of those who still do not have an honest attitude towards work. Journalistic fervor also requires the exposure of shortcomings and of those who do not want to work and who want to obtain benefits from society.

The theme of a thrifty, economical, respectful attitude towards that which has been created by human labor is the theme not only of the economic, but of the civil-moral and creative formation of humanity. It is on this that all of us must seriously work.

It appears that the contribution of Leningrad writers to the implementation of the Food Program will also increase by participation in the concerns of workers in Khibin. Now, in light of the decisions of the May 1982 Plenum of the CPSU Central Committee we are now obligated to pay the greatest attention to this large mineral fertilizer base. Recently here there was a meeting at the Leningrad House of Writers with Hero of Socialist Labor, and General Director of the Apatit Association, Georgii Golovanov. Apatite, as is known, is called the "bread stone". The general director especially stressed the significance of our creative cooperation for workers in the Khibin region. In the past two or three years alone the miners beyond the Arctic Circle have been visited by such writers as D. Granin, Yu. Rytkeu, Anatoliy Gorelov, Gleb Goryshin,

Il'ya Fonyakov, and Yuriy Pompeyev. In addition, Yuvan Shestalov and Semen Bytovoy have close contacts with collectives at far eastern and Siberian projects.

At our meeting the conversation turned to some events which could not help but disturb writers and which we had no right to disregard. In particular it was mentioned how one time when some miners from Khibin, traveling on leave to their native town or village literally with spiritual pain observed how the stone of fertility, which they had extracted with the sweat of their brows, was soaking up rain where it had been thrown along the roadside.

A zealous, committed attitude towards the protection of public wealth -- this is the attitude which our works must constantly try to inculcate in people. After all, economic problems are problems of the reality of our plans' fulfillment, and in the final account of the realization of the advantages of our Soviet way of life. With all their creativity and in every book, writers are obligated to promote the affirmation and consolidation of these advantages. This reveals the party and civil facets of their talent.

Literature and art have an important and responsible mission in a developed socialist society. We have done much, but much awaits us. We distinctly realize how much we have to do in order to create brilliant, unforgettable works worthy of our heroic people and our great Motherland.

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## NATIONAL

### KULICHENKO NATIONALITIES VOLUME CRITICIZED IN UKRAINIAN PARTY JOURNAL

Kiev KOMMUNIST UKRAINY in Russian No 4, Apr 82 pp 94-95

[Review by L. A. Nagornaya of book "Rastsvet i Sblizheniye Natsiy v SSSR. Problemy Teorii i Metodologii" [The Flourishing and Growing Closeness of Nations in the USSR. Problems of Theory and Methodology] by M. I. Kulichenko, Mysl', Moscow, 1981, 445 pages]

[Text] The fundamentally important conclusion of the 26th CPSU Congress to the effect that the establishment of a classless social structure will occur chiefly and basically within the historic framework of mature socialism requires from social scientists scientifically substantiated answers to a large number of questions which directly concern the sphere of national relations or are close to it. Among them is the problem of the relationship between class and national and international and national in developed socialist society. The territorial leveling of social differences also directly touches upon the sphere of national relations.

The above substantially defines the scientific and practical importance of the book by M. I. Kulichenko "The Flourishing and Growing Closeness of Nations in the USSR. Problems of Theory and Methodology."

The questions connected with the flourishing and growing closeness of nations in the USSR are constantly at the center of the attention of scholars--historians, philosophers, sociologists, specialists in scientific communism, ethnographers, linguists, demographers, and people in other related disciplines. However, not too much has been done methodologically to explain the dialectics of the flourishing and growing closeness of nations. It is impossible not to notice the diversity of opinions which exists in the literature regarding a number of important issues in the theory and methodology of the study of national relations.

Meanwhile, the scientific management of international and national processes is inconceivable under present conditions without a deep penetration into the dialectics of the flourishing and growing closeness of the socialist nations, and without a serious theoretical understanding of those new elements in the relationships of peoples which mature socialism has brought with it.



The value of M. I. Kulichenko's book consists above all in the fact that it is entirely devoted to an analysis of the present stage in the development of nations and national relations in the USSR, a stage connected with the construction and functioning of mature socialism, and in the elucidation of the place and role of international and national factors in the progress of Soviet society and the construction of communism. Examining the important aspects of the theory and methodology of nations and national relations under present conditions, the author sees his task above all in a characterization of the new which has appeared recently in the nationalities policy of the CPSU, in the forms and methods of its leadership of the development of nations and national relations, and in the demonstration of the decisive role of the Soviet people as a new historical community in the life and progress of the entire country.

The illumination of the comprehensive flourishing and steadily growing closeness of the socialist nations presupposes an analysis of the work of the CPSU in leading the international and national processes as a part of its experience in the leadership of communist construction as a whole. The multi-level nature of the work under review is to a large extent the result of this. Its pages not only contain visible depictions of today's full-blooded life of the fraternal peoples of the USSR engaged in active constructive labor to carry out the party's magnificent plans. The author gives a socio-philosophical analysis of very important tendencies in the life of society which had occurred earlier and which received full space for their development under mature socialism, and he shares with the reader his thoughts about the essence and forms of the international and the national, their reflection in the diverse spheres of life and in the relationships of peoples, and on the relationships of these factors today and tomorrow.

The author's position is marked by a creative attitude toward the conceptual and category apparatus used by scholars in analyzing the current stage of the development of nations and national relations. The work correctly raises the question of the necessity for drawing much more definite borders between the concepts which characterize the development of nations and national relations at the stage of socialist construction, on the one hand, and at the stage of mature socialism, on the other. (p 8) The concepts of flourishing and growing closeness, growing closeness and internationalization, the growing closeness and the merging of nations, of the international, national, and generally human, and so forth are clearly related to one another.

The book also examines a number of other aspects of the problem. They include, for example, the structure of the international unity of the new historical community, and the embodiment of the friendship of peoples in the socialist way of life. M. I. Kulichenko makes a careful analysis of national consciousness, national psychology, and the reflection of the national interests and national hopes of peoples in the social life and material and spiritual values of nations and peoples and he analyzes the diversity of their everyday lives and traditions.

National development and the flourishing of the peoples of the USSR are examined in the monograph as one of the aspects of the rapid international flow of social

progress of the entire Soviet people. Soviet experience with the development of national relations has convincingly demonstrated that the most favorable conditions for the genuinely comprehensive flourishing of nations and peoples are achieved not as a result of their isolation and insularity, but during the course of harmonious and mutually enriching progress in a fraternal family of peoples. Analyzing the objective and subjective factors which accelerate and deepen the processes of the growing closeness of nations and peoples, M. I. Kulichenko validly opposes an interpretation of the harmoniousness of the manifestation of the tendencies toward the development and growing closeness of the nations as equal in social development. (p 121) He correctly emphasizes that the recognition of a leading tendency toward growing closeness in the development of national relations at the current stage "does not at all signify a violation of the harmoniousness of the manifestation of tendencies." (P 124)

A large amount of space is assigned in the book to a characterization of the processes of the strengthening of the international unity of Soviet society as the chief tendency of its development. New possibilities for improving national relations which have developed under mature socialism follow chiefly from such qualitatively new factors of social progress as the functioning of a single economic complex; a further strengthening of the union of the working class, peasantry, and intelligentsia with the leading role of the working class; the functioning of the Soviet people as an international community of people; a constant improvement of socialist democracy; and the strengthening of the internationalist bases of the Soviet multi-national culture. The dialectics of the Marxist-Leninist posing of the problem of national relations, it is emphasized in the book, consists under present conditions in moving further on toward the complete unity of nations and peoples on the basis of their progressing growing closeness and through the creation of maximally favorable conditions for the comprehensive flourishing of each of them.

It is clear that it is simply impossible to cover the entire diverse spectrum of the problems of the theory and methodology of the flourishing and growing closeness of nations in the USSR in a single book. Not everything in the monograph is of equal value, and not all of the issues have been examined with the same depth. In particular, the paragraph on the enrichment of the spiritual potential of Soviet society and on the role of this potential in the growing closeness of nations and peoples is not as convincingly written as others. One would like to see a more weighty conclusion in the book which would contain at least a brief characterization of the possible directions for a further deep study of the problems which have been touched on. The rebuff of bourgeois falsifiers of the Marxist-Leninist theory and practice of national relations could have been more concrete.

On the whole, however, the monograph by M. I. Kulichenko is a serious study of the very important problems of the theory and practice of the construction of communism in our country. It will be read with interest by teachers, students, and propagandists--everyone with an interest in the problems of strengthening the international unity of Soviet society.

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2959

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## NATIONAL

### MILITARY'S ROLE IN CONSOLIDATION OF SOVIET PEOPLE STRESSED

Moscow KOMMUNIST VOORUZHENNYKH SIL in Russian No 24, Dec 82 pp 17-23

[Article by Maj Gen Avn A. Zaytsev, professor, and Col (Ret) V. Kondrashov, professor: "We Are the Soviet People!"]

[Excerpt] Service in the ranks of the armed forces, which are true people's forces in their essence and purpose, is promoting consolidation of the Soviet people as a new community of people. The greatness of the army's and navy's missions, a prescribed order and a way of life common throughout, the collective nature of military labor, the social and national diversity of the units and subunits, the intensity of combat and political training, highly educated commanders and political workers: All of this creates a special atmosphere of comradeship, makes military service a good school of ideological-political, labor, moral and international indoctrination and shapes a noble sense of unity, mutual assistance and brotherhood within the soldiers. It is precisely in the army that the individual gets the especially strong feeling of being a particle of that great community which we call the Soviet people. Service in the army and in the navy forms the collectivist and the humanitarian, a person with a broad outlook and a firm moral position, a person truly responsible for the fate of his fatherland and for the fate of peace on the planet.

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## NATIONAL

### OLD RUSSIAN NAMES MAKING A COME-BACK ONLY IN MIND OF AMERICAN CORRESPONDENT

Moscow LITERATURNAYA GAZETA in Russian 1 Sep 82 p 9

[Article by Iona Andronov: "Their Highnesses Nikolays, Fyodors, and even Anastasias"]

[Text] "Tell me, now, Mama," I asked, "what were your political motives in naming me 'Iona'?"

Mother glanced at me suspiciously and frowned. She is 82 years old, somewhat deaf, frequently ailing, and it seems to her that people who are younger and healthier condescendingly tease her as an old lady on a pension. Therefore, she grumbled in irritation:

"I'm fed up with your little jokes!"

"No, no joking at all," I insisted, "I just would like to know why you, after giving birth to me in 1934, suddenly gave me a Biblical first name."

"At that time," said my mother, "it was fashionable to give new-born children original first names."

"Nevertheless, you are evading a clear answer," I persisted. "Just listen to what a connoisseur on the subject of Russian first names asserts: 'After the Bolshevik Revolution many young Communist-Enthusiasts considered the Old-Testament traditional first names to be not in harmony with the epoch. He reminds us that during the 1930's many little girls coming into the world were given the name of "Oktyabrina," and little boys--the name "Vladlen." So why did you choose a name from the Bible for me? Furthermore, from the Old Testament? Oh, Mama, were you not, as they say now, a dissident?"

"It's not me but you who are not thinking straight," replied Mother in a resentful manner. "In the days of my youth any first name for a young child was considered suitable. And it still is so considered."

"You are mistaken!" I exclaimed. "That same specialist on first names has established that our authorities, as before, are naming new streets and squares after the names of Lenin or other famous Communists, and, meanwhile, ordinary citizens, in defiance of the Soviet regime, are giving their offspring, as this specialist has revealed, the names of the 'Orthodox tsars.' Here is what he has discovered: 'Today in the kindergartens one can again meet Nikolay, Dmitriy, Fedor, Petr, playing with Yelena and even Anastasia, whose



name was borne by the daughter of Tsar Nikolay II."

"And who was it that made all this up?" asked Mother in amazement.

"Serge Shmeman. He, in his words, adores 'Pre-Revolutionary samovars,' 'Pre-Revolutionary hotels,' and, in general, everything antique which exudes an 'aroma of the tsarist empire.'"

"That's very strange," said Mother, shaking her head. "I used to know a fine man whose last name was Shmeman. He was an excellent shoemaker. There aren't any left like him now. However, he always used to speak ill of tsarism. He remembered the pogroms, the put-downs, the Jewish pale, the educational quota system for his kinsmen. Is it possible that your Shmeman does not know about this nasty past?"

"Most likely he knows. But he does not have an easy job: he has been ordered to seek out dissidents among us no matter what and to report about them. But are there many such to be unearthed? And so he has to willy-nilly make some up...."

"But how did you chance to become acquainted with him?"

"I am not acquainted with him. In performing my job, I sometimes read his little articles."

"Where?"

"In the NEW YORK TIMES."

"You should have told me so right away!"

It was necessary to apologize to her and to promise in the future never to mention Serge, who mourns for the long-disappeared tsars. Obviously without a tsar in his head.

2384

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## NATIONAL

### RECENT TRENDS IN ANTIRELIGIOUS PUBLISHING SURVEYED

Moscow NAUKA I RELIGIYA in Russian No 6, Jun 82 pp 26-27

[Article by N. Gordiyenko, doctor of philosophic sciences: "Essential Publications"]

[Text] Pamphlets of the "Scientific Atheism" series published by Izdatel'stvo "Znaniye" over the course of many years have gained popularity among the broadest of reader circles not only in the case of instructors giving courses on the bases of scientific atheism and lecturers discussing this problem as well as of the propagandist aktiv but also among everyone who is interested in the criticism of religious ideology and questions of atheistic education of workers. The subject matter of these works, as a rule, is pertinent, the theoretical level high, the information timely and the exposition popular, which meets the specifics of the publications of Znaniye Society.

Of course, what was said should not be understood in the sense that the publishing house has reached the limit of its possibilities. The decisions of the 26th CPSU Congress require of us improvements in the forms and methods of ideological work. "It is necessary to make sure," it was pointed out in the Accountability Report of the CPSU Central Committee of the 26th party congress, "that its content becomes more pertinent and its forms meet contemporary needs and requirements of the Soviet people."<sup>1</sup> For this reason it would be important not only to have an analysis of already published pamphlets of the series but also ideas for its further improvement.

Let's begin with the composition of the authors. In the creation of the 84 pamphlets issued during 1975-1981, there took part: 3 academicians, 30 doctors and more than 40 candidates of sciences; the 11 authors with no academic degrees are well-known specialists in this field. Most of the series' authors are Muscovites. Of course, they must make up the basis of the authors' collective. But there is no doubt that it would be desirable to more actively involve authors from other republics—the publishing house, after all, is all-union.

The publishing house acts correctly in frequently printing works of such investigators as L. Velikovich, V. Garadzha, N. Koval'skiy, A. Kochevov, I. Kryvelev, P. Kurochkin, S. Nikishov, M. Novikov, D. Ugrinovich and others. Still,

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1. "Materialy XXVI s"yezda KPSS" [Materials of 26th CPSU Congress]. Moscow, 1981, p 75.

it seems to me, a more reasonable proportion should be observed. The fact is that its violation could result in certain costs both for the authors and for the publishing house: on the one hand, some of them, unable to maintain the pressure of frequent publications, could turn over insufficiently polished material and, on the other, the publishing house may at times receive not what is extremely needed for readers but rather something proposed by a permanent author.

Consequently, further work in the recruitment of a stable authors' aktiv, one that is constantly being renewed from all regions of the country, constitutes a pressing task of the publishing house. There should be brought to its solution scientific-methodological councils for scientific atheism of the local organizations of Znaniye Society in republics and large cities with qualified cadres.

The subject matter of the pamphlets of the series published during 1975-1981 is broad and varied. The publishing house has succeeded in avoiding duplication of topics and in including many important problems. But one is struck with a predominance of so-called questions relating to religious study: about 60 percent of the pamphlets deal with different aspects of criticism of religious ideology, rites and morals and religious interpretation of social phenomena—in a word, with a critical analysis of either religion as such or its confessional varieties. That which has been done—has been done well. But here and there lapses exist. Let us recall, for example, how widely the Russian Orthodox Church used for its own interests in 1980 the 600th anniversary of the Battle of Kulikovo and how it tried to ascribe to itself special contributions in the liberation of Russia from a foreign yoke. Thus the 1980 Orthodox Church table calendar was entirely devoted to this event. This means that a pamphlet should be prepared disclosing the groundlessness of the church's claims. Unfortunately, such a work has not appeared in the series of Izdatel'stvo "Znaniye".

As we know, 1988 will mark the 1000th anniversary of the beginning of the spread of Christianity in Russia. And the Russian Orthodox Church has already begun to prepare for it. It will be necessary to provide during 1982-1988 for the publication at the very least of one pamphlet a year containing a criticism of the Church's interpretation of this event and a scientific evaluation of the consequences of the adoption of Orthodoxy by Russia and an elucidation of the true role of religion and church in the history of Russia.

In recent years, Izdatel'stvo "Znaniye" has not had works dealing with a critical analysis of present-day Pentecostalism, Adventism and Jehovahism. The necessary attention has not been paid to the criticism of religious extremism. But there is no doubt about the need for such publications.

The philosophical opposition of science and religion are characterized in 11 publications of the series, which in general is not small. But among them there are, unfortunately, no pamphlets with an analysis of theological attempts to modernize the religious picture of the world as given in the Bible, Koran and other so-called holy books. There should also be illumined in this series

the latest achievements in the field of archeology and ethnography, and their findings should be brought to bear in criticism of religious representations of the world and man. There is a need for popularization on a broader scale of the achievements of the historical sciences in exposure of the myth of the progressive role of religion in the development of society.

In the past 7 years, 10 pamphlets have dealt with the topic "Ideological Struggle and Religion," the topicality of which cannot be doubted. Three of them—"Contemporary Struggle of Ideas and Religion," "Criticism of Religious Anti-Sovietism" and Clerical Anticommunism"—were issued in 1977. All of them are distinguished by their content and militant spirit and have been of undoubted help to propagandists in the unmasking of attempts of ideological diversionists, operating under a religious guise. A very needed pamphlet unmasking the attacks of clerical anticommunists on the new USSR Constitution, however, appeared only in 1979. The need has not been fully satisfied for publications unmasking bourgeois falsification of the position of religion and the church in the USSR and disclosing the content of constitutional guarantees of freedom of conscience and of Soviet legislation on religious cults.

The series also has included in its attention such important problems as questions of practice of atheistic education, history and theory of atheism. These have been reflected in 15 works. And they deserve special mention.

Until comparatively recently, almost all problems of the series "Scientific Atheism" dealt only with different aspects of criticism of religion. But a no less important fact is the affirmation of those forms of spiritual life, which force out religion not only from the consciousness of people but also out of their way of life. In this connection, it is necessary to disclose more fully the positive, life-affirming aspects of scientific atheism. And 15 titles over a period of 7 years constitute, of course, a small number.

True, it should be pointed out that 1981 marked a turning point. Of 12 pamphlets in the past year, 5 are devoted to the history and theory of scientific atheism, questions of atheistic education, methods of atheistic work and tasks and forms of scientific-atheistic propaganda. The publishing house gladdened propagandists with the issue of the pamphlets "The Humanism of Marxist Atheism," "The Creative Nature of Atheism," "The Formation of a Scientific-Materialist Outlook in the Youth," "A Complex Approach to Individual Work with Believers," "Atheistic Education: Forms and Methods."

In the immediate years ahead, it is necessary to satisfy the urgent need of readers for the following themes: "Atheism as a Social Phenomenon," "Atheism as a Pattern of Spiritual Development of Mankind," "Roots of Atheism," "The Social Functions of Atheism," "Structure of Atheism," "Atheistic Maturity and its Levels," "Esthetic Value of Atheism," "The Moral Content of Atheism," "The Role of Atheism in Social, Scientific and Cultural Progress of Mankind," "The Place of Atheism in the System of Spiritual Values of Developed Socialism," "Atheism as a Feature of the Soviet Way of Life" and "Atheism in the Contemporary Struggle of Ideas."



We believe that the publishing house would be fully able to put out such pamphlets in the current five-year period. The expanded subject matter on the history and theory of atheism undoubtedly justifies the title of the series—"Scientific Atheism."

Aside from these general ideas on the subject matter and content of the 1975-1981 pamphlets, I would like also to make some private comments and wishes.

The great majority of the pamphlets create no doubt concerning their topicality and conformity to the needs of the basic mass of readers. But works are also issued on topics which are of interest only to a small group of specialists. Here are a few examples.

A.B. Chertkov's "Criticism of the Philosophic Bases of Orthodoxy" (No 6, 1978). The questions examined here (Orthodox philosophy, ontology and gnosiology) are dealt with by the author in terms of the views of primarily prerevolutionary theologians and provide little for the propagandist. A pamphlet by A.A. Radugin and F.G. Ovsienko "New Tendencies in Catholic Theology and Philosophy" (No 2, 1977) examines alternatives in Catholic philosophy, the evolution of Catholic pseudorationalism, Neothomism, Teilhardism, Neoaugustinism. All these problems would interest most of all specialists in the field of scientific criticism of Catholic theology and philosophy, and there are fewer of them among us than the number of copies printed of the above-mentioned pamphlet. The list of questions examined in the pamphlet by B.N. Kuznetsov "Contemporary Bourgeois Philosophy and Religion" (No 11, 1976) (Neothomism, personalism, Teilhardism, the religious existentialism of Jaspers and Marcel, the existentialism of Heidegger, French "theomachist" existentialism, neopositivism) shows that we are dealing with serious scientific research, but one that is addressed solely to a narrow range of specialists.

It ought to be noted that all the mentioned pamphlets are most substantive, and specialists in the field of scientific criticism of religious ideology will undoubtedly derive much from them that is useful. But the fact is that this series is not intended solely for such investigators, its publications should be designed for a wider range of readers--propagandists of atheism.

Cases are also encountered where the contents of pamphlets does not fully correspond to their title, although this defect in general is not typical of the series. I shall cite two examples.

In a work by V.Ye. Dol' "The Problem of Freedom in Atheism and Religion" (No 5, 1980), which is written by a profound student of the problem, such questions are examined as the untenability of solution of the problem of human freedom in theological modernism of the 20th century, the untenability of theological-idealistic "substantiation" of human freedom, pseudohumanism of the theological conception of moral freedom, the theological conception of freedom and so on. It is no difficult to see that actually the subject of the pamphlet is: "A Criticism of the Religious Conception of Freedom." And this is what it should have been called. Or I.B. Yastrebov, "Social Progress and Development of Atheism" (No 7, 1979). And this author is well known to readers as a serious



investigator. Let us turn to the questions depicted in the pamphlet: the working class and religion; the Vatican in the face of the onslaught of atheism; social progress and the crisis of religious ideology; the ideology of leftist Christian socialism. I think it would be more proper to call the pamphlet "Social Progress and the Crisis of Religion in the Contemporary World."

It would be desirable to have in the series a single principle of presentation of material. For example, there should be solved the question whether each pamphlet requires a list of literature on the topic touched upon or not. In my opinion, it does require it in order to aid readers to deal more substantively with the problem interesting them. At the same time, such lists are provided only in some issues.

One more question: should there be included in the pamphlets a section called "For the Propagandist of Atheism." For example, it is to be found in Nos 6, 9, 10 of 1980, but in all these cases this material is topically not related to the basic text and is offered as a kind of appendix.

In conclusion I would like to emphasize once more: the publication by Izdatel'stvo "Znaniye" of the series "Scientific Atheism" undoubtedly deserves a positive assessment. These pamphlets are very necessary both for propagandists and lecturers and for the mass reader. But the personnel of the publishing house and the authors' aktiv should think of how to expand the subject matter and to improve the content and format of the pamphlets. This will help raise the level of the series and reach the point where it meets the high requirements advanced by the 26th CPSU Congress in the field of communist education of the masses.

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7697

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## NATIONAL

### SMUGGLING OF RELIGIOUS LITERATURE INTO COUNTRY DENOUNCED

Moscow NAUKA I RELIGIYA in Russian No 6, Jun 82 pp 61-63

[Article by V. Konik, candidate of philosophic sciences: "Operation 'Bible'"]

[Text] Our border guards have fished out from the waters of the Bay of Finland and picked up along Estonia's coast about 2,000 waterproof packets containing religious propaganda and anti-Soviet literature.

The unforgettable summer days of the Olympic year. The attempt of the sham 'defenders of human rights' to boycott the games fell through. Hundreds of thousands of participants of Olympiad-80 and tourists hurried to us from all ends of the world to the sports celebration. They were met cordially by concerned hosts as hosts tend to be in awaiting their guests. But there were also concerned those who fear the truth like fire concerning real socialism, which is radically different from the kind depicted by the apologists of capitalism. And the aims they pursue are by no means hospitable.

On 18 April 1980, at the "Vyborg" border control and check point (KPP), Olli Tapio Niemi, a Finnish motor tourist was detained at the time of a customs examination. He was bound for Leningrad on an Opel microbus. The border personnel found in it a secret location, fabricated at the plant, with an electric drive located under the floor of the car. It contained together with religious publications in the Russian, Georgian, German and Jewish languages anti-Soviet literature as well as spare parts for motion-picture and photo apparatus and copying equipment.

And at "Torfyanovka" control and check point, also not far from Vyborg, on 11 July 1980, among other Finnish motor tourists undergoing a customs examination, there were husband and wife Ristu and Susanna Lahtila. At the time of the customs examination there were disclosed in the hollow spaces of the doors of their Fiat secret compartments filled with clerical anticomunist literature. The same contents were found in three cans under the coffee. These 'tourists' were trying to bring into our country contraband totaling 2,092 copies of printed publications. R. Lahtila said that he obtained them together with the car in Stockholm from an organization called European Mission. According to his words, it contained 500,000 copies of literature in the Russian language

intended for secret importation into the USSR; most of it was planned to be shipped by sea via Tallinn and Vyborg. The literature and the motor vehicle for delivery of the contraband were confiscated and the pseudotourists were expelled from our country....

The enumeration of such examples could be continued. At the same time, attempts at sending contraband anti-Soviet, including clerical, literature into our country continue to the present day.

Since book-carrying 'tourists' and the organizations sending them justify contraband, which is illegal in any country, by saying that they only want to help their Soviet "brothers in the faith" whom the authorities forbid to make use of religious literature, let us try to determine how things really are.

Confessional associations in the USSR publish the religious literature they need. Thus in the past 15 years, the Bible was issued several times by the Russian Orthodox Church and the All-Union Council of Evangelical Christian Baptists (VSEKhB). The New Testament separately has had several printings put out by the Russian Orthodox Church, the Armenian Gregorian Church, the Georgian Autocephalic Orthodox Church and by the Evangelical Christian Baptists. In 1977, believers received the fifth edition in recent years of the Koran in the Arabic tongue used in divine services. Moreover, there are published in our country such religious journals as the ZHURNAL MOSKOVSKOY PATRIARKHII [Journal of the Moscow Patriarchate] in the Russian and English languages, PRAVOSLAVNIY VISNIK [Orthodox Bulletin]--the organ of the Ukrainian Exarchate, MUSUL'MANE SOVETSKOGO VOSTOKA [Muslims of the Soviet East] in the Uzbek, Arabic, Farsi, English and French languages, BRATSKIY VESTNIK [Fraternal Bulletin] of the Evangelical Christian Baptists, ECHMIADZIN of the Armenian Gregorian Church and DZHAVARI VAZISA [Grapevine Cross] of the Georgian Orthodox Church.

Many religious associations put out desk, wall and pocket calendars. Works have been published of the late Patriarch Aleksiy and the present Patriarch Pimen; there also have been published 13 issues of BOGOSLOVSKIYE TRUDY [Theological Works], materials of the local council of the Russian Orthodox Church, a book of the sayings of the Prophet Muhammed "Al'-Adab al'-Mufrad" and a two-volume edition of the Muslim scholar and theologian al'-Bukhari "As-Sakhikh al'-Bukhari", "Izbrannyye stat'i" [Selected Articles] of the late General Secretary of the All-Union Council of Evangelical Christian Baptists A.V. Karev, the Pentateuch, prayer books, missals, books for special ceremonies, table-size books for deacons, collections of spiritual songs and other religious literature. Some of these publications are issued in large editions. For example, the Russian Orthodox Church in 1977 published 150,000 "Molitvoslova" [Prayer Books].

Furthermore, at the request of USSR churches, foreign bible societies have imported religious literature into our country. "The satisfaction of believers with respect to spiritual literature," A.M. Byshkov, VSEKhB general secretary, said in an accountability report to the 42nd All-Union Congress of Evangelical Christian Baptists (December 1979), "has been done by means of publication within the country as well as by means of receiving this literature from

World Bible Societies. Over the course of 5 years, our brotherhood distributed a total of roughly 150,000 copies of Bibles, New Testaments, collections of spiritual songs and symphonies in the Russian, German, Latvian, Estonian, Georgian and other languages. During these years, the size of the printings of BRATSKIY VESTNIK [Fraternal Bulletin] has grown".... VSYeKhB plans include: publication of the Bible, a collection of spiritual songs, a collection of songs with music for choirs and other spiritual literature."

According to data of the American journal TIME (19 March 1979), contraband of the literature "is accomplished through a network consisting at the very least of 40 organizations." The journal states that they draw into the illegal activity tens of professional emissaries provided with passports of countries not belonging to NATO and hundreds of ordinary businessmen, tourists or students making one-time trips. "They usually undergo a short training course... executives are rarely used as couriers. In 1977, a Swedish "Slavic Mission" made a mistake, sending two well informed representatives to the Soviet Union. They were detained and in the course of questioning learned secret information concerning the intelligence network as well as of plans for increasing subversive activities at the time of the Olympic games in Moscow.<sup>1</sup>

The following fact indicates the character of training of emissaries of anti-Soviet 'missions.' In 1977 in the vicinity of Kiev, the Norwegian subjects Tegre-Yukhan B'yersvik and Karl-Anders Khoysater were detained because of an attempt to turn over to two of our citizens religious propaganda and anti-Soviet literature, tape cassettes, motion-picture films and accessories for motion-picture equipment. The 'motor tourists' said they were carrying out an assignment for an "evangelical society" of the city of Oslo (a so-called "Mission Behind the Iron Curtain"). Moreover B'yersvik said that in 1975 he had taken Russian language courses in Moscow; in 1976 he had visited Odessa and just prior to the last "tourist" trip he had undergone special two-month training.

Frequently, persons remote from religion act as 'God's contrabandists.' Thus in June 1978 at the "Brest" control and check point there were detained 'tourists' from England named Edward Moyle and Brian Thompson as well as a female citizen from Finland Tuula Koskinen, who in violation of the USSR customs code were attempting to bring into the USSR in a secret compartment of their Volkswagen religious propaganda pamphlets and leaflets and copying equipment. It is difficult to say what caused them to undertake this 'work.' In any case it was not religious convictions, although the 'tourists' voiced many loud phrases about God. Incidentally, this was only up to when they were asked: "What God do you believe in, what denomination do you belong to?" Moyle, hesitating a bit, replied that he had not yet chosen a religion, but he had visited together with his parents on several occasions a Methodist house of prayer.

The above-mentioned journal TIME does not hide that such 'religious' emissaries bring in not only ideological contraband but also radio equipment and duplicating equipment which are turned over to extremist elements in the socialist countries for use for illegal purpose as well as payment for services. All this is brought in in secret compartments, which passenger vehicles, trucks, minibuses, suitcases, bags and the like as well garments and belts are equipped

I. For more details see the article by V. Kassis and M. Mikhaylov "Harboring Thoughts of Revenge," NAUKA I RELIGIYA, No 7, 1979.



with. Such equipment is fabricated by special enterprises. "One of these organizations," TIME continues, "has a secret plant for the production of motor-vehicle bodies with secret compartments.... In the Soviet Union, which is a most difficult subject for such activity, there were confiscated in 1977 alone 22 such motor-transport equipment...."

Nonetheless, the importation of "contraband, which is a violation of the law," even in the opinion of TIME, continues.

There exists in Denmark a clerical anticommunist organization called "European Mission," which acts under the cover of an association of small sects and is headed by Presbyter Hans-Christian Neerskov. Several years ago at the 'Brest' control and check point a secret compartment was found in H. Neerskov's motor vehicle, who at the time was returning to Denmark with B. Jacobsen. Neerskov said that he was a presbyter of a group of Pentecostals in Copenhagen and that he had disseminated in our country religious propaganda literature, which he had obtained from a printing house called Slavic Mission in the city of Jrebro (Sweden). Begging to be forgiven for the crime they had committed, he explained by the influence of unobjective information on the Soviet Union that is widely disseminated in the West. This is what drove him into the illegal activities. At the same time both Neerskov and Jacobsen swore that on returning to Denmark they would tell the truth about the USSR.

But the presbyter lied. Neither he, nor his 'firm,' discontinued inimical activities against our country. This is shown by the detention in Vinnitsa of 'motor tourists' who were emissaries of the European Mission by the name of Kristen Steffensen and Ellen Bramsen who said that they had been equipped by no other than Neerskov.

Incidentally, this sanctimonious gentleman does not hide his illegal activities but even advertises them. The European Mission has a house in Bagsverde near Copenhagen, where its administration is located, as related by Neerskov on the pages of the Danish journal "Foreign and Local News." "Practically all the secret trips to countries behind the Iron Curtain are prepared at a secret center abroad. This place is the chief center of our organization. For this reason only a few know where it is located. We bring new people there with blindfolded eyes... A tremendous quantity of material is stored there.... We conduct radio broadcasts from two powerful radio stations, which can be received by most of the sealed off world. We work not only in countries behind the Iron Curtain but everywhere where we consider it necessary.... We formerly used the Warsaw-Bucharest train. When it passed through the USSR, we would throw out bags with literature, first providing a signal to Russian agents by radio. Danish agents work professionally. They carry out trips on motor vehicles equipped with secret compartments... We call all the Russian agents 'Ivan Ivanovich.' Our people have orders not to stop at these cities where the materials are turned over. They are forbidden to stop over there even for food. A basic condition: once a person has reached the appointed place and turned over the material, he must immediately return. All the remaining work is performed by various 'Ivan Ivanoviches.'

In July 1976, for an attempt to bring into the USSR clerical anti-Soviet literature, tourist and student theologian Beri-Ivar Eidsving was expelled home. In

September 1977 at the time of a customs inspection in Tallinn of two female Finnish tourists, R.K. Souminen and A.K. Laaksonen, there were found in their suitcases together with religious literature 7 copies of the Zionist journal published in Finland by the Society of Friends of Israel.

In April 1977, at "Torfyanovka" control and check point, a customs inspection of Finnish citizens bound for Leningrad Raimo Tuppurainen, Martti Periali, Raita Kaleva and Pirkko Ekel' disclosed a hidden compartment in the gasoline tank of their motor vehicle. It was filled with religious propaganda literature. The 'tourists,' without losing their sangfroid, stated that although they were believers they knew nothing about the secret compartment and its contents, since they had bought the vehicle just before the trip. But 'Brother' Andreas, the leader of a Dutch clerical anticommunist organization called "Open Doors," who first became engaged in illegal contraband back in 1957, replied to a question raised by TIME: "God's commandment has priority over Marxist laws."

Such is the opinion of anticommunists, defenders of capitalism, for whom all means are good, including misuse of the feelings of believers. The New Testament evidently does not apply to them, where it says: "...For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Epistle of Paul to the Romans, Chapter 13, verses 1-2).

And what do real believers think in this regard? Frantzisk Gschwend, secretary of the Protestant Aid Organization in the city of Neuchatel (Switzerland), for example, in answering questions of readers of the Swiss newspaper VIE PROTESTANTE, called the activities of the Christian Mission for Countries of the East cheap anticommunism. In his opinion it is acting irresponsibly as its activities could be harmful to believers in socialist states. Actually, in pursuing political aims and undermining trust in socialism and bolstering capitalism, clerical anticommunist centers are least concerned with the interests of believers.

Attempts of contraband importation of religious propaganda together with anti-Soviet literature into socialist countries are censured by many foreign religious figures and journalists. The newspaper BAPTIST RECORD (U.S.A.), for example, on 7 December 1978 included excerpts from a report by Robert Denin, general secretary of the World Union of Baptists (WUB), presented at a session of the executive committee of this organization on his trip to the GDR, Poland and the USSR. He reported that he was given the opportunity "to openly speak, to preach and even to call upon those present to profess their belief in Jesus Christ. "Forget what you have read about the need for underground preaching," he said. "Today we have every opportunity to do this openly in all of East Europe. There is no need for bringing in Bibles secretly. Our problem now is in finding money for payment of the books which we can bring in."

Leo Viland, the Moscow Correspondent of FRANKFURTER ALLGEMEIN, the newspaper of the trade and industrial circles of FRG, described on its pages on 15 April 1979 of his visit to the Council for Religious Affairs attached to the USSR Council of Ministers, where he wanted to clear up the basis of talk that the

Bible is forbidden in the Soviet Union. There he was shown samples of numerous different religious publications that have been printed in our country in the postwar years in many languages of the peoples of the USSR. "The Bible just in the Russian language has had a total printing of 150,000 copies," L. Viland wrote. "Moreover, shipments of the Bible, primarily in the German language, have come from abroad as a gift, since it is not published in that language in the Soviet Union."

Ens Mikkelsen, a pastor in opposition to the state Lutheran Church of Denmark, which is known as the "national church," published on 11 April 1979 an article entitled "The National Church Should not Support Illegal Activities" in the Copenhagen clerical newspaper KRISTALINGT DAGSBLAD. In it he expressed indignation concerning the television broadcast of "Channel 22" which declared that the Danish European Mission was engaged in contraband shipment of Bibles to the Soviet Union, utilizing in this regard the resources of the state Lutheran Church of Denmark. "Of course, E. Mikkelsen wrote, "the Danish national church should not take part in such activity. And other people as well adhere to the same opinion. Of course, the duty of a Christian is to aid in the dissemination of the Word of God. But it is necessary to determine if the Bible is forbidden in the USSR. Members of a Russian church delegation recently visiting Denmark, like the Danish pastor Paul Hansen, who has been repeatedly in the USSR, deny this. The World Lutheran Federation and the International Baptist Association confirm that they have the possibility of openly bringing Bibles into the USSR. In such a situation it is unseemly for Presbyter Neerskov (see above--V.K.) to appear on Danish television and call for illegal importation of Bibles into the USSR."

Compared to officially sent religious literature, the quantity illegally brought in by 'Eastern missionaries' is insignificant. The greater portion of it together with the means of delivery are confiscated at our control and check points.

Attempting to get as much money as possible from gullible people, the 'missions' greatly exaggerate their imaginary 'contributions,' including information on the quantity of the literature they bring in. Sometimes they serve as the basis for unfounded fantastic plans of illegal activity against the socialist states.

Thus in the Swedish city of Tranås an organization called "The Gospels for Communist Country" found a haven for itself. It publishes several times a year a 14-page journal of pamphlet format "Gates of Hope." Its May-June 1979 issue contained an interview by the chief editor (he is also the chairman of this organization) P. Popov with his editor, M. Chaplin, that described at length and tiringly the operation "Moscow-80," a plan for bringing into the USSR at the time of the Olympic games 500,000 copies of the New Testament. At the same time, he affirmed that his "small mission constitutes a nail for the entire program." He supposedly supplies and trains groups of 'tourists,' works out plans, resolves transportation questions and is convinced that the Soviet customs people will not be able to examine everyone going to the Olympiad. Popov not once spoke of religion to which the idea is that activities of the organization he heads are dedicated; nonetheless, he called upon people to "sacrifice more" and promised to spend the received funds according to the wishes of the "donors," and by all means for religious purposes.



Incidentally, not a single issue of their publications, not a single appearance of their functionaries takes place without such appeals. Moreover, for this other mass information media are also used. For example, the newspaper DEUTSCHE TAGESPOST, frequently appearing with slanderous articles about the position of the church in socialist countries, on 18 May 1979 included an article by a certain K.V. Kramer who sounded off on an alleged "persecution for reason of faith" rampant there and called upon readers to donate money for the work of the Swiss 'institute' "Faith in the Second World," which according to his words was experiencing financial difficulties. In this manner, pseudo-religious organizations in the West collect quite considerable sums.

This is by no means a complete enumeration of 'missions pleasing to God' and their pastors disguising themselves at that as protectors of the rights of believers in socialist countries. As we see, the use of religion for political and sordid purposes evokes censure even among religious figures of the West, as they compromise the church. "The spirit of these organizations," P. Dick, one of the Mennonite leaders, has said in this regard, is the spirit of crusaders rather than the spirit of Jesus Christ. This spirit of the 'cold war' is a spirit of struggle against communism by any means, be they contraband, deceit or lies." There is nothing more to say--the description is to the point: here, as they say, there is nothing to add or to subtract.

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## NATIONAL

### MEDIA CONFERENCE ON ATHEISTIC PROPAGANDA HELD IN MOSCOW

Moscow NAUKA I RELIGIYA in Russian No 12, Dec 82 p 33

[Unsigned article: "Journalists' Seminar"]

[Text] At the end of September, an All-Union seminar of press, television and radio workers, organized by the USSR Journalists Union, and titled "The Role of the Media in Atheistic Education of the Workers in Light of the Decisions of the CPSU 26th Party Congress," took place in Moscow.

R.I. Kosolapov, secretary of the governing board of the USSR Journalists Union, and chief editor of the journal, "Kommunist," opened the seminar.

Approximately 300 workers of the central and regional press, television and radio, from all the union republics, received detailed information at the seminar about pressing problems of atheistic propaganda.

The journalists heard speeches by S.G. Artyunyan, section chief of the CPSU Central Committee Propaganda Department; P.V. Markartsev, deputy chairman of the Council on Religious Affairs of the USSR Council of Ministers; V.V. Viktorov, deputy chief editor of Goskomizdat [The State Communist Publishing House], the main editorial office for social and political literature; V.G. Kostomarov, corresponding member of the Academy of Pedagogical Sciences and director of the Institute of the Russian Language imeni A.S. Pushkin; and others.

Workers of the central and regional press shared their experiences in illuminating the theme of atheism in the press, radio and television.

A round table discussion on "Religion in the Contemporary Ideological Struggle" was organized for the seminar participants, as were meetings with workers of the Institute for Scientific Atheism of the CPSU Central Committee Academy of Social Sciences, and with the editors of the journal, "Science and Religion." V.N. Sevruck, deputy chief of the CPSU Central Committee Propaganda Department, gave the concluding presentation.

Executives of the CPSU Central Committee Propaganda Department, the USSR Journalists Union, and prominent scholars and commentators took part in the seminar.

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## NATIONAL

### ATHEIST JOURNAL'S READERS WRITE TO DEFEND BIBLE

Moscow NAUKA I RELIGIYA in Russian No 12, Dec 82 (signed to press 10 Nov 82)  
pp 40-41

[Article by I. Kryvelev, doctor of philosophical sciences: "In Response to Comments"]

[Text] The publication of I.A. Kryvelev's series of articles "The Bible in the Light of Scientific Atheism" (NAUKA I RELIGIYA No 7-12, 1981 and No 1-2, 1982) brought in comments from readers. They expressed their own ideas on the author's approach to the problems dealt with and their solutions. At the request of the editorial office, the author responds to some of the letters.

Most comments on the articles about the Bible contain critical remarks. There are also objections that are based on a misunderstanding, inadequate knowledge or prejudice. Some asked for clarification of individual historical facts and details, others for explanations of general questions of principle. I thought it necessary to deal with some of the ideas presented in the letters that are of general interest.

Comrade Krutov from Tashkent (he does not give his initials) thinks that many of the prophecies contained in the Bible have been fulfilled, and he offers examples as proof. Among believers there is much idle talk about this, and this question is also touched upon in today's religious preaching.

The destruction for all time of the Palestinian city of Samaria foretold in the Book of Micah figures prominently among the examples cited by comrade Krutov. He writes that this event was foretold "sometime around 650 B.C., and Samaria was destroyed some time later, cleared and made into a garden, and Samaria is now covered in gardens; this means that this prophecy was completely fulfilled."

In this case the letter's author is evidently off course about what actually happened. The city was destroyed by the King of Judaea John Hyrcan in 107 B.C., but later (60 A.D.) was restored by the Romans and still exists under the name of Sebaste.

The other prophesies referred to in the letter also concern destructions and other calamities with which, according to the bible, god threatened the Jews if they did not follow his instructions. In particular, a large extract is cited from the Book of Leviticus. "And I will lay your cities waste and I will scatter you among the nations..." and so forth. And it is said that all this came to pass. The fact is, however, that the extract quoted, as has been reliably established scientifically, was written no earlier than the time when Judea had already been conquered by Babylon and most of its people taken prisoner. And this means that these words in the Bible cannot be called prophetic since they were written at a later date.

Here it should be said that in those times of constant warfare, the victory of one side or the other was usually accompanied by the most cruel ravaging of the territory of the enemy. So any prediction of such a misfortune could come true sooner or later. This applies particularly to the cities of Palestine. Because of its geographical position between the mighty powers of those times, namely Egypt on the one side and Assyria and Babylon on the other, for centuries it was subjected to constant invasions.

Comrade Krutov went on to name the biblical prophesies that did not come about since he was sure that they were impossible. A long list of isolated trivia could be cited, but I am concerned with the kind of unfulfilled prophesy that could have been of decisive significance for the fate of mankind and the universe.

The entire New Testament is constructed on the statement that the "latter times" had drawn near. The activity of the precursor (the Forerunner) of Christ, John the Baptist, was based precisely on the expectation of events foretold. What happened then? Jesus Christ appeared, but not the "latter days." True, Christ promised his followers something else--his own second coming. It is precisely with this that the believers link a future upheaval in world history, which, according to their idea, should bring the final victory of good over evil, God over Satan, and the Kingdom of God will prevail. When the apostles asked Jesus about the time of these alarming but beneficial events he promised: this generation shall not pass till all these things be fulfilled; before the cities of the Israelites shall be encompassed, the son of man will come. These periods passed long, long ago, but, as is known, the prophecy has not been fulfilled.

The biblical sayings, which believers hold as immutable truths, have also interpreted past history incorrectly. In my articles, examples were cited of inaccurate and distorted historical facts in the Bible, and we spoke about the myths that have no basis in reality whatever. However, readers I.A. Iudin from Gorkiy and V.D. Petukhov from Leningrad, while recognizing the fact of the distortions, interpret them quite uniquely.

"Of course," writes I. Iudin, "in the Bible there is a mass of contradictions" explained "by the oral tradition, the translations, the rewritings, and the crowds of authors and coauthors." And here he compares the Gospel to... the Russian byliny! [old Russian epic stories--ed]. As for example, he says, how much there is about Dobryna Nikitich which is historically absurd. "It is filled with contradictions. It is the same way in the Gospel... It is important

to understand the stratifications, additions and distortions in the translations, and what is false and what is true."

But it is precisely this that I attempted to show. Whether or not I was successful is another matter. However, I would like comrade Iudin to give his attention to the following not unimportant consideration. No one tries to interpret the byliny, mentioned above, nor the statue of Aphrodite as the product of divine revelation. But the apologists of the Bible defend it precisely as this, demanding a belief in its complete lack of error and the infallibility of every letter in it, and, to the same degree, all its teachings.

What can we say about this? If comrade Iudin thinks that in terms of its holiness and infallibility the Bible is no different from the bylina about Dobryna Nikitich, then in this case I have no disagreement with him.

V.D. Petukhov also thinks that the authority of the Bible does not suffer because it is historically inaccurate. In his opinion, in many cases connected not only with the Bible, "the lie for salvation" is allowed and even necessary. It should, however, be noted that here the reader is putting the question on an entirely different plane than the one posed in my articles.

I stated where the truth was and where it was not: on the basis of definite proofs I assigned some Biblical reports to reality and others to mythology. And on this basis I reconstructed some pages of ancient history, noting what was superficial and mythical, and I clarified the authenticity of the events described. And from all these considerations I drew a quite precise logical conclusion, namely, the indisputable disproof of the Judeo-Christian religious teaching on the divine inspiration and infallibility of the Bible.

Reader A.A. Chagin from Leningrad would like me in some way to agree with his views on the question of the historicity or mythical nature of Christ because, along with readers Z. Kosidovskiy and L. Taksil', he "does not like it when there is vagueness in questions of atheism."

There is no field of scientific knowledge in which everything has been ultimately explained, in which no need or possibility still exists for further study. As is known, human cognition is infinite. Here science differs from religion in that it has no dogma but is constantly being developed and perfected. And, of course, in any scientific truth there is therefore an element of relativity. Only religion tries to provide the ultimate and irrevocable answer to all the questions of existence, and if there is not one it explains things by "divine providence."

In scientific atheism, the basic initial propositions, based on the dialectical-materialist world outlook, are quite clear. With respect to individual problems connected with both the history of religion and the history of atheism itself, the scientist faces a broad field for research, during which process what is less well known gradually becomes clearer. Here, undoubtedly, new problems are always arising that require further study. Thus, much material for reflection is provided, among other things, by archeological research being conducted in various parts of the world.



The above also applies to the history of Christianity in general, and in particular to the question of the personality of Jesus Christ. Today, some researchers tend to the view that there never was a Christ as an actual historical person, while others think that some kind of prototype of his person existed. I belong to the former group, but I do not deny anyone's right to take another position because this question has been inadequately studied. But here, the main thing is that the basic positions of scientific atheism will not be shaken no matter what the answer to this question.

In some readers' letters it was suggested that individual solutions can be found to isolated questions in the subject material of the Bible. Thus, comrade A.P. Yashchuk (Kherson Oblast), who is an amateur geographer, expresses the conviction that worldwide floods have occurred more than once in our planet's history. He disputes the present theory of the ice ages, asserting that in fact they were not ice ages but floods, that is to say, Deluges. Since I am not a specialist in this field of knowledge I would not dare to reply to this question. I only know that today's scientists have proven convincingly that there have been ice ages in many parts of the world, as proven by data from many branches of the natural sciences. These data also make it clear that there have been local inundations on a quite extensive scale, covering tens of thousands of square kilometers of land. But of course, none of this proves in favor of the biblical myth about the flooding of the world.

G.F. Sulimov (Leningrad Oblast) puts forward a hypothesis that, in his opinion, can explain the reason for the contradictions in biblical morals. He finds in the Bible two opposing trends. The first is the cruel admonitions that God gave the Israelites: to destroy other nations mercilessly, and to plunder and rob them. Hence, he says, the forms of unattractive practices in the lives of Old Testament "righteous men," as depicted by the books of the Old Testament. A second, kinder trend that wins us over with its humaneness, gentleness and chasteness, is found in the New Testament, especially in the Sermon on the Mount, and also in the Commandments (it is true that "do not kill, do not steal, do not fornicate" and so forth are also found in the Old Testament). Stating this fact, comrade Sulimov suggests that perhaps the more humane elements of the Old Testament ethic are explained by their insertion into the Old Testament much later, at a time closer to that of the New Testament. The author of this letter asks: "Is there not here some kind of juggling so as to make the Old Testament closer to the New Testament? And are there not discrepancies between the commandments in the ancient Hebrew text and the Septuagint?"

Let me start with the latter. There is no discrepancy between the formulations of the Ten Commandments in the ancient Hebrew text and the Septuagint. With regard to the dating of these places, there is no doubt about it in science. Chapter 20 of Exodus, which contains the Commandments, is assigned to the Elohist and hence is dated no later than the 9th century B.C. The chapters of Deuteronomy (where the Commandments are also set down), like this entire book except for several parts at the end, existed by 621 B.C. Consequently, there are no grounds for suspecting that there was a later insertion.

Comrade Sulimov is correct when he says that moral in the Bible really do seem quite different in the various books, not only in the Old and New testaments

but also in the different texts of the same books. The reasons for this variability were clarified in the published articles and also in the book entitled "The Bible: an Historical-Critical Analysis" dealing with the same problem and published recently by Politizdat.

I also received a number of reader's comments on this book. The overwhelming majority of the letters contain positive assessments, and moreover, their authors are not only atheists but also those who are wavering, and believers. Individual comments touched on several inaccuracies.

Thus, I said that Tsar Aleksey Mikhaylovich burned the archpriest (Avvakum) at the stake. Reader A. Eysner (Moscow) corrects me: the order for the burning of (Avvakum) was given not by Aleksey Mikhaylovich, who was already dead by then, but by his son Tsar Fedor Alekseyevich. This is correct, and I beg my readers' pardon. When citing from the book by (E. Shyurer) on the population census that took place in Judaea in 7 A.D. I myself added parenthetically that this was "3 years after the death of Herod." This should have read "11 years after..." Readers pointed this out to me in several letters and in personal communications. I thank them for this correction.

If the book is reissued I shall, of course, take these comments into account, together with any others I may receive.

There remains one particular question that from my viewpoint is of some interest. Reader Morozov (Tysagun settlement in Altay Kray) thinks that I named the fallen angels of Satan incorrectly, and that they should be called "aggels" to contrast them to the real "angels" that are the servants of God. Here he refers to the Church Slavonic text of the Bible, where, in contrast to the angels of God, devils are indeed called "aggels." Here I made no mistake: in the Russian Synodal translation of the Bible they are both called angels. In this case the transcription of the Church Slavonic translation resulted from the translator's poor knowledge of the rules of pronunciation in ancient Greek. According to these rules, if the letter  $\gamma$  (gamma) is preceded in a word by the same letter, it is pronounced as an N. And here we have the word  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ , which means "messenger." That is the first point. The second is that it should be borne in mind that the purpose of both kinds of angels are the same, namely to act as messengers, but for different "masters."

In conclusion I thank those comrades who took upon themselves the task of reading my articles or book and commenting on them with their interesting letters.

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## NATIONAL

### WESTERN STUDIES OF SOVIET ISLAM, JUDAISM ATTACKED

Moscow NAUKA I RELIGIYA in Russian No 12, Dec 82 (signed to press 10 Nov 82)  
pp 56-59

[Second part of two-part article by M. Gol'denberg, candidate of philosophical sciences: "Uninvited Chaperons"]

[Text] Waging mass psychological warfare against the socialist world, and first and foremost against the USSR, our adversaries make extensive use not only of Christianity but also other religions. This is done primarily to sow mistrust against the "Christian" peoples, primarily the Russians. On this plane, they place great hopes, in particular, in Islam. Exactly what hopes can be seen, for example, in the monograph "Islam" by Madame Malfray (Paris 1980). The author has prefaced the chapter in which the status of this creed in the USSR is examined with a quotation from the Koran that is a supplication for victory over the "infidels." It is not necessary to be possessed of great acumen to understand who the "true believers" and who the "infidels" are, who in our country are allegedly in a state of constant confrontation. Here the author gives it to be understood that in this imaginary struggle the scales are weighted in favor of the Muslims, "whose numbers are growing not only among the more remote provinces of Tajikistan, Turkmenia or Uzbekistan (the concept of "republic" as applied to the state order of the peoples of the USSR is unacceptable for some anti-Soviets--author's note), but also in regions closer to the capital, and this is an alarming phenomenon for Marxist ideology and the socialist regime."

Here it is a matter not so much of exaggerating the numbers of those who confess Islam (even though the ideologues of the bourgeoisie need an "Islamic renaissance" at least as much as an Orthodox renaissance, if not more!) as of the growth in the indigenous population in regions where the vestiges of Islam are retained--a population which, including even suckling babes, the "sovietologists" usually number among the followers of the Prophet Mohamed.

That this is so is convincingly shown in the article by E. Carriere d'Encausse published in the August 1977 edition of the Paris monthly MONDE DIPLOMATIQUE, referred to above in the first part of this article. Moreover, she even tries to ascribe her antiscientific concept to our social science: "The Soviet sociological literature frequently uses the formula 'the Muslim section of the population,' recognizing at the same time that this expression covers both believers and nonbelievers."

And how often is this "recognizing" done? Where? When? Which Soviet authors have written this? We cannot understand how there is a nonbelieving section of the indigenous population in our "Muslim" republics if it allegedly is also included among the Muslims. And it is patently absurd to think that the term "nonbelieving Muslim" could appear in our specialized literature.

The Muslim population of the USSR, d'Encausse continues "gives rise to the problem of its own cohesion, but mainly to its growing numbers: less than 20 million at the time of the 1917 revolution and almost 30 million by 1959. The 1970 census did not retain the question about religion..." Here we are forced to interrupt the quotation in order to ask ourselves: what can we expect from undenominated hacks pursuing the trade of anti-Sovietism when even E. Carrière d'Encausse, a luminary in the camp of our ideological enemies and a professor at the Paris Institute of Political Science, believes that before the 1970 census, a "question about religion" was asked in the USSR?

But since this census--"in contrast" to the census of 1959, to use the words of d'Encausse--presented none of the characteristics of the confessional, the author thinks that she is justified in defining them herself: "Since the national and religious factors are confused, the numbers of the Muslim community can now be assessed at a minimum of 45 million..." And this, she says, gives rise to a problem." In reality this "problem" has been invented by our adversaries.

Where, for example, did the above-mentioned madame Malfray find the proof that an increase in the population in any union or autonomous republic, "Muslim" or otherwise, causes alarm in the "regime"? In which party and state documents, in which scientific and literary works did she find the signs of this alarm?

One cannot ascribe to Soviet people the attitudes, for example, of the former Israeli prime minister Golda Meir, who, as the courageous fighter against the Zionist arbitrariness (I. Shakhak)\* reported in his book "Racism in the State of Israel" (Paris, 1975), repeatedly and publicly complained of insomnia caused by the constant thought of... how many Arab children were being born that night. Such a moral pathology, which is completely natural for nationalists of all stripes, is simply unthinkable in Soviet society where there is true rejoicing at each new birth.

It is right here that we detect one of the main differences between Marxists and their ideological enemies. Strictly observing what Engels called the "code of honor" in the ideological struggle, Soviet writers do not permit themselves to invent anything but take particular care to insure strict provableness in their work. But the heralds of anticommunism care nothing for "introducing" into Soviet reality anything that they deem necessary.

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\* For information on (I. Shakhak) see M. Gol'denberg's article in *NAUKA I RELIGIYA* No 8, 1982.



Let us now try to examine the position of one of the most venerable of the bourgeois "sovietologists," A. Benningsen and his coauthor S. Enders Wimbush who wrote the book "Muslim National Communism in the Soviet Union" (Chicago-London, 1979), and an article already known to the reader in the collection "Marxism and Religion in East Europe," published in 1976 in Holland.

In addition to the regular intimidation of the peoples of the Soviet East with the mythical russification, these coauthors slanderously assert that, allegedly following the "negative example" of the Russians, the Uzbeks, since they are the most numerous of the "Muslim" nationalities, are striving to have their leadership made up "all of Soviet Muslims."

The class-restricted bourgeois consciousness is unable to conceive of inter-nation [mezhnatsional'nyye] links in any sphere other than those that have been formed in capitalist society, that is, as relationships of constant bickering and mutual suspicion, and accordingly they extend this, the only concept available to them, to the socialist world. Obviously, when it is a matter of mutual relations between large and small nations, the anti-Soviets are simply incapable of imagining any model other than the bridle that links the rider with the horse. This is why they think that they see everywhere signs of how the "strong" is trying to crush the "weak", and if possible, to absorb it utterly. As a result, it turns out that the Tajiks are "threatened" by the Uzbeks, and both the Tajiks and Uzbeks are "threatened" by the Russians. And as we have already said, these uninvited patrons of national "uniqueness" raise the bugaboo of "Westernization" against the Russian people, since within the Soviet Union there is no larger ethnic group which could "swallow it up."

The above-mentioned "sovietologists" repeat over and over that Soviet power has been trying to create "nations" (parenthetically, it follows that they do not consider the Uzbeks, Tajiks, Turkmens and other peoples of the Soviet Union to be nations), and therefore has concerned itself with the development of literary languages, supported interest in popular heroes of the past, and educated a new national intelligentsia. But by these very acts, they say, it has harmed itself since this would allegedly lead to inter-nation discord and accelerate the process of delimiting "Muslims and Russians."

Does this mean that during autocratic times they were closer to each other than today? The answer to this is a yes. If, of course, we follow the inscrutable logic of anticommunism. But if we are guided by normal, scientific logic and historical fact, then it becomes clear that the enormous gains in the field of national and cultural building (against which the clerical falsifiers now direct their slander--after, of course, they have essentially acknowledged these gains willy-nilly), will in the future be augmented, not hampering, but on the contrary promoting the further rapprochement of the peoples of the USSR.

Benningsen and his coauthors give a clear idea of what trends clerical reaction would like to preserve. With striking "ingenuousness" they list the "effective barriers" which, in their opinion, interfere with the rapprochement of "Muslim and non-Muslim," and undermine the friendship of the peoples. These barriers are the following: "kalim" (bride money), "kaytarma" (returning a bride to

her parents before the husband has paid the bride money, in those cases where it was not paid before the marriage), and "kudalyk" (a marriage contract drawn up for a young girl and boy by their parents). The question arises: are these two "sovietologists" really in ecstasies about such customs? If they are, then it is manifestly yet another proof--and a very clear one--of the deep degradation of bourgeois social science. If they are not and kalim is one of the national traditions that opposes "russification," then those who for their own provocative ends set their hopes on decrepit customs present to the world a rare pharisaism before which even Iudushka Golovlev and his better known counterpart in the West--Moliere's Tartuffe--would turn green with envy.

On the subject of the "russification" that is so alarming for the anti-Soviets we note that they claim as the worst of all evils that which for us is the greatest of blessings, namely the progressive rapprochement of the peoples of the USSR and their strengthening friendship, which would be impossible if the Russian language had not become for them the medium of mutual understanding.

As it points out in the CPSU Central Committee decree "On the 60th Anniversary of the Formation of the USSR," "the Russian language, voluntarily adopted by the Soviet people as the language of inter-nation dealings, has become an important factor in strengthening the sociopolitical and ideological unity of our people and in the development and mutual enrichment of the national cultures. It has opened up for all peoples broad access to the spiritual riches of world civilization."

For the sake of fairness we note that bourgeois sources do not always approve of decrepit religious traditions. Thus, one of the most widely distributed journals in France, PARIS MATCH (No 1696, 1981) in no way objects to the ban on polygamy and the wearing of the yashmak, and does not speak out against equal rights for Muslim women and their right to vote.

Does this mean that the Paris journal and Benningsen and Wimbush take opposing positions? By no means: in this case it is a matter not of ideological platforms but countries that separate them. For PARIS MATCH is writing about the reforms of the founder of the Turkish Republic, Mustafa Kemal Ataturk, with which it does not take issue, while these "sovietologists" are engaged in an "assessment" of what are essentially the same Muslim customs, but applied in this case to the USSR. In this connection, two questions arise. First, why must the vestiges of feudalism be eliminated in Turkey but retained in our country? And second, on what basis does anyone in the West expect Soviet citizens allegedly professing Islam to be summoned back the middle ages in response to the invitation that has been importunately extended to them but not to the Turks?

Our atheistic propaganda has also become a target for these "sovietologists." If we follow their interpretation, how does the Soviet theologian-atheist proceed when he intends to write about Islam? First of all he raises a lot of dust with old yellowing opera published during tsarism by the apologists of Orthodoxy, the "sole means of salvation," so as to communicate a missionary enthusiasm and extract some critical arguments. For scientific atheism, so they say, is so weak theoretically that in the sphere of Islamic studies it lives by the reflected light of the "gains" of orthodox theology with its centuries of history.

According to the reasoning of Benningsen and Wimbush, "anti-Muslim work" in the Soviet Union derives inspiration precisely in the "extremely rich anti-Islamic literature" of prerevolutionary times, particularly in the activity of the Kazan missionaries from the "brotherhood of the Holy Hour," which was well versed in anti-Muslim polemic.

The "logic" here goes like this: before the revolution there were the orthodox missionaries, and today there are Soviet atheists. Both the former and the latter have critical attitudes toward Islam--and so they have both common aims and motivation. Thus, atheistic education offhandedly dispenses not only intolerance of "those of other faiths," such as was typical of the orthodoxy of tsarist Russia, but also a chauvinism that is turned against them. And for the Benningsens, the fact that most of today's Soviet Islamic experts are themselves representatives of these very "Muslim" peoples is unimportant, just as for them it is also unimportant that the ideology of orthodoxy is criticized by us in the same principled way as is the dogma of Islam. Even less can they comprehend that the basis of atheistic education is Marxist-Leninist materialist philosophy, not the centuries-old discord between the theologians of the various creeds.

To give an idea of how the clerical anticommunists interpret the position of Islam in the USSR let us cite some extremely important lines from the above-mentioned book by madame d'Encausse. Citizens of the USSR who profess Islam, she asserts, "clearly recognize their allegiance first and foremost to the Islamic nation..." In her words, they make up a integrated community which is thus even more on the alert since this community senses its solidarity throughout the Muslim world that borders on the USSR. Hence the conclusion that Islam has allegedly "also promoted the formation of a Muslim society whose features, behavioral standards and spiritual values are different from those that typify Soviet society."

So here we are not dealing simply with the thesis that religion is allegedly one of the attributes of a nation (which in itself is quite absurd) but also with a more far-reaching absurdity which says that in fact religion is proclaimed not only as the sole but also the chief of these attributes. And so, from the sociohistorical phenomenon which in reality it is, a nation is transformed into some kind of chimerical, class-amorphous "religious world community" stripped of its true attributes. For comparison it could be said that in essence this kind of "world Islamic nation" differs little from the mythical "world Jewish nation" constructed by the ideologues of Zionism.

On the political plane the attempt to combine Islam with nationalism is nothing but a poorly masked subversive action conceived as a means (and a most inappropriate one!) for "tearing away" those who profess Islam from the Soviet people. Since an entire series of union and autonomous republics is regarded by the clerical anticommunists as "Muslim," it is concluded that they are "spiritually incompatible" with Soviet society which has allegedly isolated them. If this speculation, deprived as it is of sensible thought and scientific honesty, is accepted as truth, then it turns out that "Muslim" Azerbaijan has nothing in common with neighboring "Christian" Georgia and Armenia but is instead linked with "insoluble spiritual bonds" with Mauritania, Malaysia and



Indonesia, which are located many thousands of kilometers away. And a Muslim living in Kazan or Samarkand, if we listen to the idle fancies of these uninvited bourgeois well-wishers, is at a remove from his work comrades who are nonbelievers or who profess another creed, and at the same time throws himself into the arms of any kind of Islamic dictator-president or reactionary monarch, any "oil" sheikh or emir.

It is not difficult, of course, to understand the desire of the anti-Soviets to introduce dissension into the mutual understanding between the fraternal peoples of the USSR; this is precisely what their bosses demand. But the ways chosen by the "sovietologists" are shortsighted because they ignore the decisive circumstance that the "Muslim" and "non-Muslim" peoples of our country live in conditions of a single social structure and a single economic system. And this nullifies any attempt to substitute dissociation for their unity.

Neither is it possible to ignore the slanders of bourgeois propaganda connected with attempts to isolate citizens of Jewish nationality from other Soviet people.

How this is done can be seen from the Sunday supplement to the influential French newspaper LE MONDE (14 March 1982). The Soviet authorities, it asserts, wish to suppress the aspiration of Jews to be "different from others," force them to give up the "traditions of their forefathers," and surrender their "own" culture. As a result, the Jewish vernacular language (Yiddish) is being neglected, the number of mixed marriages is growing, Jews are being forced to hide their skullcaps beneath their hats, are unable to obtain "kosher" (permitted for use by the Judaic prescriptions--author's note) meat, and so forth.

We note in passing that any authority such as this does not have its own self-created culture; it imbibes the spiritual culture of given social classes as determined by the ethnic milieu. It is more important to investigate something else: have not the editors of LE MONDE been able to observe these phenomena of assimilation in their own backyard? Are mixed marriages a thing of wonder in France? do the Jews there wear their skullcaps? do not the overwhelming majority of them lack "kosher" food?

With or without their agreement we offer the ideologues of Zionism Ya. Tzur and V. Malka, both well for their extremism, an opportunity to reply to these questions. The first of them testifies that many bosses of the Jewish community in France marry gentile women, and the latter are by no means obligated to embrace Judaism. In this one, very rare case, there are no grounds for mistrusting Ya. Tzur, nor for accusing him of bias: he was Israel's ambassador in Paris for 6 years. And so while you come across another leader of the French Zionists married to a French woman who is a Catholic, without getting a funny feeling in the stomach, as they say, he adjures Soviet Jews to avoid like the plague the "mortal danger" of assimilation; and yet again we are convinced that there are no lengths of pharisaism to which the heralds of Zionism are not prepared to stoop.

Observing the Jewish population in the West, primarily in this same France, V. Malka concludes that modern technical civilization (the automobile, the



metro and so forth) has encouraged Jews to disregard the ban on using transportation on the Sabbath, and their public duties have brought them into sharp conflict with Jewish traditions, such that finally they have discarded them completely. This is all perfectly understandable and here we have no quarrel with V. Malka. It is something else that is not understood. Why does this Zionist, having made a 180-degree turn, start to shed crocodile tears over the fact that these same bans have been set aside through the public duties of Soviet Jews, the Moscow metro, and our "Volga" and "Moskvitch" cars? We have taken this evidence from V. Malka's book "Judaism" (1975) and a collection of monographs with the same title (1977), proceeding from the consideration that since both these books were published in Paris it should not be difficult for the LE MONDE staff to find them.

In the book "This Is My God" published in Russian in Jerusalem in 1977, the inveterate Zionist and clerical from across the ocean, H. Wouk, also forms his "reasons" in a similar mould in an attempt to show that a "bloodless slaughter" has allegedly been unleashed against Soviet Jews by condemning them to "cultural asphyxia." But since this American castigates his own Jewish fellow citizens for "monstrous neglect" of their own cultural inheritance, the question involuntarily arises: does not this all mean that Jews in the United States have themselves thrown to the winds their own cultural inheritance and thus become "spiritual suicides," while it has been taken by force from the Soviet Jews and thus they have been "villainously killed" spiritually? This is what we must understand if Wouk's reasoning is carried to its logical conclusion.

Another extremely important consideration provides a clear idea of what kind of Jewish culture Mr. Wouk will move heaven and earth to defend. "During the dark Middle Ages," he writes, "the Jewish ghetto was a diminutive island in an ocean of ignorance, and Jewish scholarship was much better than that of the society beyond the walls of the ghetto." This is if you look at the world with the bleary-eyed gaze of a nationalist. But if you look soberly at the matter it turns out that within the walls of the ghetto they mainly "created" "remarkable" rabbis and Talmudists about which today they know nothing, even in the Jewish bourgeois families of the West. And it was in this "ignorant" medium that there rose up such men as Dante, Copernicus, Erasmus of Amsterdam, and Cervantes, and Descartes and Spinoza. Yes, even Spinoza, who despite his Jewish origin, was not a commodity from the ghetto but a product of its negation, and, moreover, in a fierce struggle with it. If the Jews did have only the culture of the ghetto that so delights Zionist and clerical reaction, they would have remained a spiritually barren branch of mankind.

We should not forget that Wouk's "work" was published in Russian, and so addressed to the Soviet Jews of yesterday. This shows the kind of "Jewish culture" they were considered worthy of in the "Promised Land," and what they gave up for the multinational culture of the peoples of the USSR, which has absorbed mankind's most valuable spiritual gains.

And a final stroke. The nasty little Zionist newspaper VIATA NOASTRA published in Israel in Romanian (5 February 1981), when exposing "Soviet anti-Semitism, disclosed with righteous anger that in the USSR "a Christian applying for

admission to a university was turned down because it was alleged that he was a Jew. His mother had to present documents confirming the family's Christian genealogy so that the young man could be admitted to the university."

No matter of what stripe, the anti-Soviet, even if he is almost illiterate and dull-witted, should grasp that in the USSR no one could demand this kind of proof, nor supply it, nor present it. For in our country any kind of reference in official documents regarding anyone's religion was removed immediately following the October Revolution. The assumption that an inquiry about "allegiance to Christianity" could be made by some kind of confessional society is also groundless. And it is utterly fantastic to give credence to the idea that such a "paper" could be accepted and "put on file" by a state educational establishment. No, our VUZ's do not require applicants to prove that they are "Orthodox" and not "heterodox."

It is not difficult to see that certain essential common features unite the clerical anti-Soviets, regardless of their creed: an unscrupulousness in their means and a duplicity that vie with absurdity, and pseudocultural pretensions in defining the direction that the national cultures in the USSR should take. A coarse and ill-intentioned but fruitless interference in the internal affairs of our state, which has never paid any heed to the "recommendations" of the uninvited chaperons of anticommunism no matter what the raiment in which they garb themselves, also unites these "sovietologists."

These lamentations of the anti-Soviets have no bearing whatever on the true condition of the spiritual life of our nationalities. A comprehensive characterization of them was given in the Central Committee accountability report to the 26th CPSU Congress: "The burgeoning and mutual enrichment of the national cultures, and the formation of the cultural unity of the Soviet people--a new kind of social and international community--are proceeding. This process is taking place as it should under socialism: on the basis of equality, fraternal cooperation and voluntary participation. The party strictly observes these Leninist principles of national policy!" ("Materials of the 26th CPSU Congress," Moscow, 1981).

No falsifiers will succeed in undermining the high authority of our country in the modern world. The guarantee of this is provided not only by the worldwide-historic victories of the USSR over the last six decades but also by the characteristic failures of those who have tried to prejudice these victories.

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## NATIONAL

### USSR GOSPLAN CHAIRMAN REVIEWS ECONOMIC STRIDES

Moscow PLANOVYE KHOZYAYSTVO in Russian No 12, Dec 82 pp 7-18

[Article by N. Baybakov, deputy chairman of the USSR Council of Ministers, chairman of Gosplan USSR: "The Economy of the Society Born of Great October"]

[Text] Soviet people are celebrating an important event in the life of our people--the 60th anniversary of the USSR--with great labor victories in mass socialist competition and with new patriotic initiatives.

In 1921-1922, on the initiative of the Communist Party, an extensive workers' movement developed in all of the Soviet republics for unification into a single union state. The creation of the USSR demonstrated with especial force the political and organizational talent of V. I. Lenin, and gave a practical embodiment to the principles of his theory of the nationalities question which substantiated the necessity for the closest union of the Soviet republics. Expressing the will of the peoples, the First Congress of Soviets of the USSR on 30 December 1922 proclaimed the formation of the Union of Soviet Socialist Republics consisting of the Russian Soviet Federated Socialist Republic, the Ukrainian Soviet Socialist Republic, the Belorussian Soviet Socialist Republic, and the Transcaucasian Soviet Federated Socialist Republic. The congress considered and ratified the Declaration on the Formation of the USSR in which the basic principles of the unification of the republics were formulated, and also the Treaty on the Formation of the USSR. In subsequent years other union republics joined it on a voluntary basis.

The Russian Federation comprised the nucleus around which our socialist state was created and grew strong. From the very beginning the Russian people reached out a fraternal hand of help to the other peoples of our country, and made an enormous contribution to the defense of their revolutionary gains and to overcoming the age-old backwardness of the former national outlying districts.

The workers of the entire world see in the establishment and consolidation of the USSR--a united socialist multi-national state which now unites 15 equal Soviet republics--the triumph of Lenin's ideas regarding the indestructible union of peoples in the name of the construction of a new life. In establishing the actual equality of all peoples, socialism, V. I. Lenin said, facilitates and enormously speeds up the coming together and merging of nations. The commonwealth of republics and their complete mutual trust and agreement is

a guarantee for the successful accomplishment of the manifold tasks of socialist construction, and for the reliable defense of the Soviet homeland.

The birth of the USSR was a result of the victory of the Great October Socialist Revolution. October broke the chain of social and national oppression and raised the peoples of our country to independent historical creativity. The establishment of the power of the working class and of public ownership of the means of production laid a solid foundation for the free development of all nations and peoples, and for their close unity and friendship.

In celebrating the glorious anniversary of their socialist all-peoples' state, Soviet people are increasing their efforts in the struggle to realize the historic decisions of the 26th CPSU Congress and to implement the domestic and foreign policies of the Communist Party.

#### To the Heights of Economic and Social Progress

The peoples of the Country of Soviets have convinced themselves through their own experience that solidarity in a unified union increases their strength and accelerates social and economic development. This is testified to by the fact that along with the workers of all of the nations of our country, the peoples of the former national outlying districts who had previously been doomed to age-old backwardness have confidently strode into a socialist future and have reached the heights of social progress.

It is emphasized in the decree of the CPSU Central Committee "On the 60th Anniversary of the Formation of the Union of Soviet Socialist Republics" that history knows of no state which has done so much in the briefest time for the comprehensive development of nations and peoples as the USSR--the socialist fatherland of all of our peoples. Their unity has been tempered and grown strong during the course of industrialization, the collectivization of agriculture, the cultural revolution, and in the struggle to construct socialism. During the stern years of the Great Patriotic War our brother-peoples stood shoulder to shoulder in defense of the homeland, demonstrated mass heroism and an unbending will to victory, smashed the fascist invaders, and saved the peoples of the world from enslavement and destruction. The postwar resurrection of the economy was an unforgettable heroic feat of all of the peoples.

The past 60 years are marked by the rapid socio-economic development of the Soviet Union. During this period national income has increased many times over. The USSR's share in world industrial production has risen from 1 percent in 1922 to 20 percent at the present time. The economies of all of the Soviet republics are developing steadily. A modern industry and agriculture and science, and a genuine cultural flourishing--this is what characterizes all of them today. At the same time, they have their own inimitable make-up and their unique national features. Every republic occupies a worthy place in the all-union division of labor, and is making a contribution to the development of the country's economy and culture. As a result of the fulfillment of the 5-year plans the country has reached a stage of development which is characterized



by a social and economic unity which organically combines the interests of the republics and of the country as a whole, and a high level of production concentration. The economy of each republic is an organic part of our single economic complex which ensures a continuous growth of production on the basis of the rational siting and use of the productive forces of all of the union republics. In addition, the role of the republics' economies has become substantially more important with regard to fulfilling the assignments of the country's state plan, achieving the best final results, and accomplishing all of our economic and social tasks, from primarily state positions. Only this kind of approach which excludes any kind of localism and regional insularity is a guarantee of the further flourishing of the republics and of the entire Soviet state.

The economic and cultural progress of the USSR and of all of the union republics bears witness to the inexhaustible constructive possibilities of our social system, and to the triumph of the principles of the planned organization of production in the interests of the people. The road from the 1st to the 11th Five-Year Plan has been a road of transforming the USSR into a mighty industrial state in which profound progressive changes have been carried out in the social structure of society, and the genuine democratic rights and freedoms of citizens and the constant growth of their material well-being and culture are ensured.

Table 1 cites certain data which characterize the economic development of the USSR during the 60 years of its existence.

Table 1  
(1922=1)

Indicator	Dynamics by years			
	1940	1970	1981	1982 (plan)
National income	11.0	99.0	167.0	173.0
Total industrial output	24.0	279.0	514.0	537.0
Gross agricultural output	2.1	4.8	5.2	5.9

The increase in the production of the most important types of industrial output during this period is shown in Table 2.

Table 2

Type of output	Dynamics by years			
	1922	1940	1970	1981
Electric energy, billion of kilowatt-hours	0.8	48.6	741	1326
Petroleum (including gas condensate), millions of tons	4.7	31.1	353	609
Natural gas, billions of cubic meters	0.03	3.2	198	465
Coal, millions of tons	11.3	166	624	704
Steel, millions of tons	0.32	18.3	116	148
Rolled ferrous metals, millions of tons	0.3	13.1	92.5	118
Cement, millions of tons	0.1	5.8	95.2	127
Cotton fabrics, millions of square meters	295	2715	6152	7171
Leather footwear, millions of pairs	6.8	211	679	738

The USSR's national wealth, excluding the value of land, the interior of the earth, and forests, has increased during the years of Soviet power by more than 30 times and presently comes to almost 3 trillion rubles. Special treatment has to be given to the results of the economic and socio-cultural construction of the three last 5-year plans whose plans were realized at the stage of mature socialism. We shall refer to certain figures, primarily those which characterize the attainment of the chief goals of social production. Thus, during 1966-1980 the population's real income almost doubled, while the production of consumer goods increased by 2.5 times. Residential houses with a total area of almost 1.6 billion square meters were built, and around 160 million families improved their housing conditions. In 1980 the social consumption funds came to 116.5 billion rubles, compared to 41.9 billion in 1965. The cultural and technical level of the workers has been rising rapidly. As a result, for example, the number of specialists with a higher and secondary specialized education who are employed in the economy increased during the 15 years by 2.3 times and now exceeds 27 million people. Approximately three-fourths of our workers have a secondary education.

This rise in public well-being became possible thanks to the development of social production and the creation, on this basis, of the necessary material and financial resources. Since 1966 the gross social product has increased by 2.5 times, and the volume of industrial production by almost 3 times. Gross agricultural output has increased from an annual average of 82.8 billion rubles during the 7th Five-Year Plan to 123.9 billion rubles during the 10th. The economy's fixed productive capital increased by more than three times and in 1981 came to 1,229 billion rubles. Moreover, it is not only and not so much

a matter of the total value of fixed productive capital, as of their immeasurably higher technical level and new branch and technological structure.

An increase in labor productivity is of paramount importance for increasing the efficiency of social production on the basis of intensification. During the last three 5-year plans it increased in industry by 2.1 times, in public agriculture by 1.8 times, and in construction by 1.7 times. As for the productivity of social labor (the national income produced per worker in material production), it doubled during this period.

The chief result of our country's social and economic development is the construction of a society of mature socialism, the growth of the ideological level and consciousness of the workers, the education of the new man--an active builder of communism and a patriot and internationalist,--the establishment of a socialist way of life, and the creation of a single economic complex whose organizational basis is made up of the USSR state plans for economic and social development which express the economic policy of the CPSU. The formation and functioning of our single economic complex has been one of the chief factors in the equalization of the levels of economic development of the Soviet republics. There has been a consistent realization of the party's line aimed at overcoming the differences inherited from the past between social groups and regions, and town and country, and at observing just socialist distribution principles.

Here is the picture of the growth of industrial output in the union republics during the past six decades (1922=1; in the Baltic Republics 1940 has been taken as 1):

	1940	1981
USSR	24	514
RSFSR	25	479
Ukrainian SSR	19	275
Belorussian SSR	23	700
Uzbek SSR	24	414
Kazakh SSR	28	904
Georgian SSR	17	293
Azerbaijan SSR	11	138
Lithuanian SSR	1	61
Moldavian SSR	17	901
Latvian SSR	1	46
Kirghiz SSR	18	688
Tajik SSR	46	875
Armenian SSR	21	1007
Turkmen SSR	17	206
Estonian SSR	1	50

As can be seen from the above data, industry has been developing successfully in the RSFSR and in the Ukraine, and has grown at outstripping rates in Kazakhstan, Moldavia, Kirghiziya, Tajikistan, Armenia, and Belorussia. Gross agricultural

output has increased most rapidly in the previously backward republics of Central Asia and in Kazakhstan and Moldavia.

The deepening of the social division of labor, the growth of the production potential of each republic, and the equalization of their levels of economic development is naturally leading to an expansion and consolidation of the economic relations between the union republics. Thus, according to the data of the interbranch balance which has been made up by the USSR Central Statistical Administration, the output of 96 branches from other areas of the country is used in the material production of the Kazakh SSR. At the same time, Kazakhstan supplies its output for 74 branches of the economies of other republics. The Moldavian SSR receives the output of 93 branches from 14 republics, and ships them the output of 72 branches. Deliveries to the Georgian SSR are made by 100 branches from all of the union republics, and 82 branches of these republics receive output from Georgia.

Major progressive changes have occurred in the siting of the productive forces. The country's eastern and northern regions have become more important, especially in the extraction of fuel and various types of ore raw materials, and in the production of electric energy, construction materials, and output of the processing branches of industry. This process was most intense in the 1970s. The joint efforts of the workers of all of the republics are accomplishing such major all-union tasks as the development of the fuel and energy and raw materials resources of areas in Siberia, the Far East, the North, the BAM Zone, the development of the Nonchernozem'ye, and so forth.

Work of enormous proportions has been accomplished with the active participation of all of the union republics: the plowing up of the virgin lands, and the reclamation of the Kolkhidskaya and Kura-Araksinskaya lowlands, the Poles'ye, the Karshin and Golodnaya Steppes, and other areas. Thanks to this, in Kolkhida an enormous region which was previously barren and dangerous to human health has been turned into a flowering realm where subtropical crops are cultivated. The Kura-Araksinskaya lowland, in the past a semi-desert area which had been used only for nomadic livestock breeding, has been changed beyond recognition since the construction of the Mingechaur Hydroelectric Power Station and two main canals. Today it accounts for 40 percent of the arable land and 80 percent of the industrial crops of the Azerbaijan SSR. During the last 20 years the irrigated land area in the Central Asian republics has increased by 1 million hectares, and the production of cotton has increased almost two- to threefold.

The equalization of the economic development levels of the union republics has been accompanied by an equalization of the level of their social and cultural development. For example, before the revolution the literacy of the Central Asian and Kazakhstan population aged from 9 to 49 did not exceed 2-8 percent, and there was not a single higher educational institution. Today there are 126 VUZes and 705,000 students here. By 1959 the country's literate population in this age group exceeded 98 percent. In early 1981 of 10,000 people employed in the economy 833 had a higher and secondary education in



the USSR as a whole, 875 in Uzbekistan, 836 in Kazakhstan, 877 in Georgia, 833 in Kirghiziya, and 852 in Turkmeniya.

There has been a substantial improvement of vocational skills. During the period 1941-1980 alone the number of specialists with a higher and secondary specialized education increased 14-19 times in the Central Asian republics, and 11 times in the RSFSR and the Ukraine.

The system of preschool education has been created practically anew. From 1941 through 1980 the number of children in USSR children's preschool institutions increased by 7.3 times, in Uzbekistan--12 times, Tajikistan--14, Kirghiziya--22, Kazakhstan--24, and Moldavia--53 times.

Thus, thanks to the planned development of the country's economy, and the realization of Lenin's nationalities policy, the peoples of the former national outlying districts have covered a path from backwardness and lack of rights to the heights of economic and social progress in an historically brief period of time.

#### On the Basis of a Single State Plan

During the past decades we have accumulated an enormous and in many respects unique experience in planned economic development and an overall approach to the solution of social and economic problems. The assignments for the 11th Five-Year Plan and for the future period until the end of the 1990s were worked out with regard to this experience.

In a developed socialist society the tasks of planned management are much more complex. The growth of the scope of production, deepening of the social division of labor, and increased social orientation of plans--all of this makes it necessary to constantly raise the scientific level of economic planning on the basis of a skillful use of the objective economic laws of socialism and of a careful study of social needs and resource possibilities. In keeping with the new tasks, at the 24th, 25th and 26th Congresses, the Central Committee Plenums, and in a number of decrees the party has worked out and has been consistently carrying out a course aimed at the reconstruction of the entire economic mechanism and the perfecting of planning. Its point of departure is the problems upon whose solution a further improvement of the living conditions of Soviet people and the comprehensive development of the individual directly depend. This necessitates the mobilization of additional sources of economic growth which are contained in increasing the efficiency of social production, that is, obtaining maximally possible socially useful results with the smallest expenditures of labor and material resources.

The introduction into production of scientific and technical achievements is the chief condition for the further progressive development of our economy. In recent years the rates of scientific and technological progress have accelerated and the dimensions of the introduction of new equipment have broadened. The results have been major qualitative changes in our production and scientific

and technological potential, particularly in an increase in the energy- and electricity-labor ratio, in the overall mechanization and automation of production, and in an expansion of the production of resource-saving equipment and the use of waste-free technology. With each passing year the results of basic and applied research in the various fields of science are increasingly put into practice. The whole world knows of the outstanding achievements of Soviet space equipment and atomic science and equipment in the solution of the economy's energy problems. The radio and optic telescopes, electronic microscopes, rolling mills, forward and rotary excavators, and new effective materials and technological processes which have been created in recent years have gained wide recognition.

The use of the achievements of scientific and technological progress is inseparably bound up with the realization of a single technical policy. Embodied in our economic plans, it is the basic level for moving the economy to an intensive path of development which creates the preconditions for a sharp increase in the productivity of social labor. Toward this end, the reequipping of the base branches of industry--power engineering, metallurgy, machine building, chemistry, and also transportation--is being sped up in the 11th Five-Year Plan. A more rapid growth in the production of progressive types of the output of the metallurgical, chemical, and woodworking industries will make it possible to substantially improve the structure of the construction materials complex. In addition, the emphasis has been put on the creation and introduction into production of the most efficient means of labor and materials and technological processes. Measures are being realized to intensify the investment process, speed up the modernization and reconstruction of operating productions, and commission objects under construction.

A consistent realization of the course aimed at the intensification of production, a strengthening of state discipline, the strictest observance of a regimen of economy, and an orientation toward high final work results will make it possible to accelerate the growth of national wealth and more fully satisfy society's needs. The Directives of the 26th CPSU Congress have been put at the basis of the 11th Five-Year Plan and of its annual assignments.

In their decisions the party and government demand from Gosplan USSR, the ministries and departments, and the Councils of Ministers of the union republics that in developing plans provision be made for the overall solution of economic and social problems, the concentration of labor and resources on the fulfillment of state programs, an acceleration of the realization of scientific and technical discoveries and development work in order to increase the efficiency of social production and the quality of output, and an efficient use of material, labor, and financial resources.

The tasks of a qualitative restructuring of planning and organizational managerial work apply first of all to centralized planning whose leading role in the system of running the economy has been constantly increasing as the economy develops and new social and economic tasks come to the forefront. It is not accidental that the party's Central Committee and the government are giving so much attention to improving the work of Gosplan USSR.

Specially adopted decrees of the CPSU Central Committee and USSR Council of Ministers provide for an expansion of the rights of Gosplan USSR and for a strengthening of its coordinating role with respect to the planning work of ministries, departments, and republics. It has been given the task of a more careful economic and scientific and technical substantiation of state plans, and of an improvement of the methodology and organization of economic planning. Gosplan USSR has to increasingly concentrate its work on the key problems of plan balance and the formation of progressive economic proportions, of strengthening the overall approach to the planning of the relationships between branches and regions, determining the priorities in their development, production intensification, and of obtaining the best final economic results. A new structure has been established for the apparatus of Gosplan USSR which accords with its functions as the country's chief economic headquarters. In the central apparatus of the planning committee the departments which plan for the interconnected branches and spheres of economic activity have been united into administrations which have been given the responsibility of the punctual development of an overall plan for these branches and spheres which is coordinated for all indicators.

The creation of an Institute of Commissioners of Gosplan USSR for the Urals, Western Siberian, Eastern Siberian, and Far Eastern economic regions is very important for a closer combination of branch and territorial planning. Their function is to prepare proposals for the development of territorial production complexes, the siting of productive forces, and the construction of production and cultural and domestic objects.

We are obliged to constantly raise the scientific level of planning work, to find optimal variants for the solution of vital social and economic problems, and to prevent the appearance of bottlenecks in the economy. In addition, it is necessary not only to make use of the favorable factors of development, but also to decidedly overcome the effect of negative factors--such as a decrease in the growth of labor resources, more difficult conditions for extracting and transporting fuel and raw materials, and also the unsatisfactory use of production capacities and so forth. In order to do this planning and economic agency cadres have to be educated in a spirit of effectiveness, exactingness, creative initiative, and great responsibility for their work.

The realization of the measures provided for by the 12 July 1979 decree of the CPSU Central Committee and USSR Council of Ministers "On Improving Planning and Strengthening the Influence of the Economic Mechanism on Improving Production Efficiency and the Quality of Work" is being assigned a large role in the improvement of planning and managerial work. They concern primarily the procedure for drawing up and the structure of plans of various duration, ensuring the stability of 5-year plans, the substantiation of resource expenditure norms and normatives, and the introduction of a new system of planning indicators which would thoroughly motivate labor collectives to increase labor productivity and make efficient use of fixed capital, raw materials, fuel, materials, and labor power.

The realization of the decree's measures is making it possible to more closely coordinate the solution of current and long-term problems, and to organically combine centralized, branch, and territorial planning. For the purpose of increasing the effectiveness of the social division of labor the ministries and departments have to develop draft plans in a territorial breakdown also and reach agreement on them with the union republic Councils of Ministers. It is necessary to substantially strengthen the effectiveness of economic levers and stimuli, and to make material incentives directly dependent upon the efficiency and quality of the work of collectives, the fulfillment of planning assignments, and the results of production work.

A considerable amount of work has already been done to carry out this decree. Dozens of ministries have shifted to the use of the normative net output indicator in planning. All of the ministries have had ceilings established for them on the number of workers and employees and assignments on reducing manual labor, and normatives have been established for the wage fund and the economic stimulation funds. The physical measurers for many types of industrial output have been made more exact. Measures are being taken to achieve planned stability and greater plan balance. Large regional programs are being carried out, especially in Siberia, Kazakhstan, the Far East, and the Central Region of the RSFSR.

At the same time, it has to be admitted that frequently the measures to improve planning and management are still being carried out with insufficient persistence. For example, a system of progressive norms and normatives is being created slowly, and this is leading in practice to the formation of a number of plan indicators in isolation from the achievements of scientific and technological progress. It has not always been possible in the realization of annual plans to ensure the stability and immutability of wage normatives. Cases have occurred in which a decrease in the output production assignments has not only not been accompanied by a corresponding decrease in the wage funds, but has been matched by an increase in the latter. The ministries, associations, and enterprises have to comply absolutely with the wage normatives per ruble of output established for them in the 5-year plan.

Frequently measures planned by ministries to improve management and production efficiency in work quality remain on paper, since daily control over their implementation is not established and, as a result, the desired results are not achieved. This is witnessed by the data on the results of the fulfillment of the economic plans for the first half year of 1982. Thus, in ferrous metallurgy, in the chemical and petrochemical, timber and woodworking, and construction materials industries the production volume plans were fulfilled; however, the economy failed to be supplied with a substantial quantity of rolled ferrous metals, mineral fertilizers, sulphuric acid, commercial timber, and other output. This indicates that the necessary responsibility is not being shown everywhere for the fulfillment of the plan in fiscal terms, and for the final work indicators of the branches of industry.



Our party's general course aimed at the top-priority solution of major social problems and an improvement of the people's well-being has found a vivid embodiment in the USSR Food Program for the period until 1990 which was worked on the initiative of L. I. Brezhnev and approved by the May (1982) Plenum of the CPSU Central Committee. Its distinguishing feature is an overall approach which provides for the dynamic and balanced development of all of the elements of the agro-industrial complex, the unification of the efforts of the workers of agriculture and of the branches of industry, transportation, and trade which service it, and the subordination of all of their work to an overall final goal: the most rapid possible provisioning of the population with all types of food.

A key condition for the successful accomplishment of the Food Program is the highly efficient use of the production potential and strengthening of the material and technical base of agriculture and of all of the branches of the agro-industrial complex on the basis of a further development of the mechanization and chemicalization of production, and of an extensive reclamation of land. The tasks of all of the union republics for the solution of these problems have been clearly defined. At the same time, measures approved by a Central Committee Plenum to improve the management of the branches of the agro-industrial complex, improve the economic mechanism and strengthen the economies of the kolkhozes and sovkhozes, increase the material interests of agricultural workers in the results of production, and improve the living, domestic, and social and cultural living conditions of the rural population are being carried out.

It is very important that the Food Program provides for a shift to the planning and management of the agro-industrial complex as a single whole at all of its levels. In this connection, I would like to emphasize the great responsibility of our planning agency workers in the center and in the localities for the valid and proportional distribution of material and technical resources to the branches of the complex. These tasks have to occupy the central place in the plans of the remaining three years of the current 5-year plan and in the 12th Five-Year Plan.

Eleven special-purpose overall programs for the solution of major economic and social problems have been fully or partially included in the 11th Five-Year Plan. In addition, the plan contains several dozen scientific and technological progress programs which have to accomplish tasks primarily of an inter-branch character.

Especial attention is being devoted in the programs to fundamentally new types of equipment and technology which will radically change the material basis of production. In power engineering these are rapid neutron reactors and the magneto-hydro-dynamic method of transforming energy; in metallurgy we have the method of the direct restoration of iron, plasma smelting, and horizontal continuous steel smelting; in machine building--laser installations, industrial robots, and plasma machining. A large step will also have to be taken in the production of new construction materials, of sheathings and products made of metal powders, and in the development of progressive types of

transportation (including pneumatic transport). In these and a number of other fields of science and engineering a substantial reserve has been created and work has been begun on the practical implementation in the branches of the economy of ideas which have undergone careful tests.

More detailed consideration should be given to the energy program which is being developed for the long term. As is known, during the 1980s the restructuring of the fuel and energy balance will be conducted in the direction of decreasing the proportion of petroleum in fuel in order to increasingly consume it as a chemical and biological raw material. At the same time, the proportions of coal and natural gas will increase. Toward these ends, it is planned to make wider use of the open Kansk-Achinsk and Ekibastuz Coal Pits, primarily for the production of local electric energy and for the transmission of substantial quantities of it over long distances with minimum losses. A plan has already been created and construction has begun on a direct current electric transmission line of 1.5 million volts which will connect the Ekibastuz Basin with the center of the European part of the country. The intention then is to develop a plan for the construction of an even more powerful electric transmission line from the Kansk-Achinsk Basin.

The development of atomic power engineering is being accelerated. The basic increase in the production of electric energy will be provided for on the basis of the creation of economical reactors of increased unit capacity: 1-1.5 million kilowatts based on thermal sources and 0.8-1.6 million kilowatts based on rapid neutrons. The thermal neutron Leningrad Atomic Electric Power Station has been commissioned and is successfully operating, while at the Beloyarsk Atomic Electric Power Station, a large rapid neutron energy block is in operation which makes it possible to increase the efficiency of the use of atomic fuel by several times.

The accelerated development of the extraction of natural gas and the necessity for transporting large quantities of it to the country's central areas is presupposing a sharp increase in the productivity of main gas pipelines. This will be fostered by a shift to the laying of multi-layered pipes with a pressure of 100-120 atmospheres, and then to the introduction of a technology for transporting liquid gas, an increase in the unit capacity of gas pumping units, and so forth.

Western Siberia has a large role in realizing the fuel and energy program. In 1983 its proportion of the all-union extraction of petroleum will reach 60 percent, and of gas--50 percent. In order to accomplish this enormous task it is necessary not only to prepare the proven stocks here of petroleum, gas, and condensate in time, but also to punctually evaluate the potential resources in the interior of the earth of individual regions in order to select optimal directions for prospecting work. There are large reserves for increasing the proven stocks of petroleum in Western Siberia and other petroleum-bearing areas in a fuller extraction of petroleum through the use of effective methods of acting on productive strata.

Energy consuming productions are developing in Siberia on the basis of its strengthened fuel and energy and raw materials base. They are the country's largest Tobol'sk Petrochemical Combine and Tomsk Chemical Plant, and the Krasnoyarsk Heavy Excavator Plant. The completion of the construction of the Sayano-Shushenskaya Hydroelectric Power Station will create the conditions for the commissioning of the capacities of other large electric energy consumers. The Sayansk Aluminum Plant will be one of them. The construction of electrical engineering enterprises in Minusinsk will be continued. In Irkutsk Oblast it is planned to build enterprises of the chemical industry, while the Buryat ASSR will get its first phosphorus industry enterprise. Large possibilities for supplying electricity to a number of areas will appear with the creation of the large-capacity Kansk-Achinsk Energy Complex.

As the individual sectors of BAM are put into operation territorial production complexes will be formed and the natural resources of this zone developed. As early as the current 5-year plan operations are beginning for the creation of the Udokan Industrial Center based on the development of a copper deposit.

Along with an expansion of the extraction and production of various material resources, in recent years secondary materials, fuel and energy and domestic wastes, and also by-products have been increasingly brought into economic turnover. The collection and processing of secondary resources produces a large economic effect. In 1980 every third ton of steel was obtained from scrap metal. Secondary raw materials are being used in increasing the production of cardboard, paper, granulated slag for the cement industry, non-woven materials, and other output.

It is planned to make more intensive use of secondary raw materials during the 11th Five-Year Plan. During the years 1981-1985 it is planned to use 28 percent more pulp than in the 10th Five-Year Plan. Moreover, its planned reception from the population will exceed the 1980 level by 83 percent. A sharp increase in the collection and processing of secondary polymer raw materials is envisaged. In 1985 8.6 times more of these raw materials will be processed than in 1980. During the same period the processing of broken glass will increase by 1.5 times; the utilization of wood waste will increase; and the use of multi-ton waste products which are formed in metallurgy, and the chemical and petrochemical industries will substantially increase.

A rise in the level of the scientific substantiation of our state economic and social development plans presupposes a strengthening and deepening of research work in the economy and a concentration of the efforts of economists on the solution of the important problems of increasing the efficiency of social production, accelerating scientific and technological progress, and improving planning and management. There are five scientific research institutes attached to Gosplan USSR. In addition, there are the economic institutes of the union republic Gosplans. This is a substantial force which can and must be of great benefit in developing the methodology, the methods, and organization of planning and in analyzing major economic problems. It is necessary to achieve a closer coordination between the research performed by the institutes

of the system of planning agencies, and also the development work which is being conducted by the scientific institutions of the Academy of Sciences and the ministries and departments.

It should be said with complete clarity that we planning workers would like to feel a closer connection between economic science and economic practice and to see more graphically a thorough increase in the effectiveness of scientific research and a greater contribution by scientists to the solution of important economic and social problems. While developing economic science as the solid foundation of socialist planning it is necessary to show concern for the purity of its Marxist-Leninist methodology, to unmask bourgeois and revisionist theories, and to struggle against distortions of the fundamental principles of centralized planned economic management.

The planned Soviet economy is developing as a leading link in the economy of the world socialist system which is exercising an increasingly positive influence on the course of the historical progress of mankind. During the 11th Five-Year Plan mutually advantageous economic and scientific and technical commercial relations with the fraternal socialist countries will become increasingly close, and socialist economic integration will be deepened. Joint economic activity and the coordination of economic plans will make it possible to consistently continue the realization of long-term special-purpose cooperation programs which are aimed at solving the most important problems of the development of power engineering, the fuel and energy branches, machine building, agriculture, transportation, and the production of consumer goods, as well as long-term bilateral production specialization and cooperation programs. This kind of interaction, the common nature of our social development goals, the similarity of our domestic tasks, and the unity of our foreign policy is creating the conditions for a fuller and more effective use of collective experience.

The decisions of the 36th Session of the CEMA which took place in June of this year in Budapest were a new step toward strengthening the cooperation of the socialist countries. It approved the program for the coordination of national economic plans for the years 1986-1990 the draft of which was prepared by the CEMA Committee on Cooperation in the Field of Planning.

We are celebrating the 60th anniversary of our multi-national Soviet state and the successes of our planned socialist economy not only in order to total up the results of our economic and cultural construction and the successes achieved in all of the country's republics under the leadership of our Leninist party. Our chief task is, by making use of our experience, to mobilize all of the forces of society for the fulfillment of the historic decisions of the 26th CPSU Congress and the decrees of the plenums of the CPSU Central Committee, and for a further growth in the country's productive forces and public well-being. And this requires a constant improvement of our planning, economic, and organizational work, and increased responsibility for the fulfillment of the established planning assignments by all of the elements of the economy.



United in an indissoluble union, the peoples of the USSR are guided in their work by a clear, completely substantiated, and inspiring program for our country's further movement along the path of the construction of communism. The realization of this grandiose program which has been worked out by the CPSU and its Leninist Central Committee is the chief goal and life task of all Soviet people.

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## NATIONAL

### UNION-REPUBLIC COORDINATION PROBLEMS FOR SOVIET RADIO, TV

Moscow ZHURNALIST in Russian No 9, Sep 82 pp 38-40

[Article by Nikolay Okhmakevich, chairman of the USSR State Committee on Television and Radio Broadcasting: "An Understanding of Loftiness"]

/Text/ Thanks to a concentration of efforts, we have succeeded in reaching a new level of organization of the creative process, extensively introducing cyclical, purposeful large-scale programs. This has given all our work a systematic character and thematic clarity, has increased the effectiveness of our broadcasting, and has helped us discover our creative identity.

How is this apparent? In the fact that our association is constantly striving to keep in its field of vision a range of specific local topics, which as far as possible would not simply duplicate the contents of the programs of Central Television. We strive to find our own focus in presenting subjects, to raise our own creative constellation of journalists who would not be just an imitative reflection of Union broadcasting experts. Fine traditions in the development of the form and genres of broadcasting, in the efficiency of program delivery, in methods of mass work are also taking shape here. Today's approach rules out incidental material and teaches practicable planning. We are striving for every edition of a program to have its own pivot both in conception and realization, from the opening morning ones to the evening ones. Such organization, of course, demands new efforts, first of all from the leaders, and changes in the style of management of the creative process.

At the same time our work of reorganizing broadcasting is being brought about in close cooperation with the experience of Union television and radio. Not so long ago, in all areas without exception of the coordination of Union, republic, and regional broadcasting, quite a few intricate questions came up about the interaction of programs. Today they are on the whole resolved. And even the definition of "local broadcasting," existing in our practice has, in my view, become somewhat conditional. Indicative of this is, on the one hand, the organization of television and radio broadcasting in our country as a single, closed system and, on the other hand, the deep and constant interest of Central Television and All-Union Radio to have local television-radio committees prepare special broadcasts for them. Moreover, USSR State Television and Radio has made this work a principle of planning. And we in turn will strive to utilize such an opportunity to reflect more clearly and

in a very versatile way the life of our republic and its separate regions on the Union screen and in Union broadcasting. Last year, for example, in the program "Vremya" 850 subjects were shown, prepared by republic and oblast committees.

Or consider the following example. At one time the leadership of USSR State Television and Radio expressed a desire that the musical culture of the republic be presented more extensively in radio programs. Now the listeners of "Mayak" have surely noticed that Ukrainian music has begun to play often. And if we take into consideration that almost all the television production of the studio "Ukrtelefil'm" gets its start on the Union screen, and that other editorial staffs of republic and oblast committees are also carrying out quite a bit of work in that direction, then in the final analysis we must come to the conclusion that local broadcasting is nothing but a constituent part of Union broadcasting, but with its own specific functions.

Thus, having clarified the so-called origin of origins, we are in a position to search more fruitfully for the patch of further perfection of all our work. And here I would again like to emphasize that the term "local programs" is very closely related to the term "localism"; and the latter is, of course, very harmful in any sphere of activity, especially in ideological work. That is why we were always interested that Union programs reach our viewers and listeners as fully as possible. The proposal backed by the Ukrainian Communist Party Central Committee on the division of television programs (now our television viewers receive Central Television on one channel and republic on another) has fully justified itself. I would say that we acted correctly in creating parallel to the information-musical program "Mayak" the analogous republic program "Promin'," which also broadcasts around-the-clock. The question of dividing the first Union-republic radio program, unfortunately, remains unresolved. Are there any effective means of resolving this? In my view, there are. Radio station "Promin'" with some modernization could become for us the main republic program, that is we could depart from the channel which transmits the original Union program and not overlap some of its broadcasts. But here the problem is rather more complicated, and its essence is the following.

Up to a certain time in our country, the leading radio broadcast developed on the account of one program (for this reason both Union and republic broadcasts were found on one channel). But for many years now, especially in the big cities, a three-program leading broadcast is being widely introduced. Now in our republic about nine million such radio points can be counted. But they are being utilized extremely unsatisfactorily--only 600,000 of them. What is the reason for this? First of all, the fact that up until now production of sufficient quantities of three-program loudspeakers has not been imposed.

Of course in the present situation we can in no way proceed to a division of programs because we will lose our listeners. If there were favorable circumstances, then the problem would be solved very easily: On the first channel the original Union radio program would be transmitted in full volume, on the second channel there would be "Mayak," and on the third, our republic program "Promin'." We hope that those ministries and departments on whom the production and sale of the three-program loudspeakers depends will focus greater attention on this problem.

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## REGIONAL

### VISITS TO MUSLIM 'HOLY PLACES' REFLECT PROBLEMS WITH LOCAL MEDICAL SERVICES

Moscow NAIKA I RELIGIYA in Russian No 6, Jun 82 pp 32-34

[Interview of M.K. Sharipov, deputy minister of health of Uzbek SSR, chief sanitary physician of republic, by correspondent V. Kharazov: "Why People Go to Holy Places"]

[Text] In Central Asia, there are still many holy places—graves, springs, trees and mountains to which paths lead that have been trodden by pilgrims. Various motives draw people here. A Muslim may go to honor holy places solely because, according to his understanding, his faith—Islam—requires it of him. Another may think that a saint may help him in his affairs, in family problems or may rid him of worry and the like. Some go according to tradition—this is how it is done in the family. Many pilgrims and people suffer from various ailments. They hope to be cured. And near the holy places there hang around 'specialists' in the treatment of diseases—they advertise the therapeutic properties of a given place, perform magic rituals and, of course, collect their tribute from the victims. These sufferers do not always believe in Allah, but the wish to get well is stronger than convictions—and perhaps.... Unfortunately, they as a rule not only do not find a cure but often face the risk of becoming sick with something else—holy places operating without control are becoming sources of lack of sanitation and various infections.

In a word, pilgrimages to holy places are connected with many problems, including medical ones: quality of medical service of the population, achievement in the healing of various diseases, level of operation of the sanitary service, effectiveness of dissemination of medical knowledge. Our correspondent discussed this with M.K. Sharipov, deputy minister of health of Uzbek SSR and chief sanitary physician of the republic.

[Question] Mirkhamid Kev'lovich, how do you explain that in our time many people go to be cured not to a polyclinic or hospital but to a holy place?



[Answer] It also happens that a person goes both to the polyclinic and also to a holy place, just in case.... If he is a firm believer, he naturally hopes that thanks to the mediation of saints close to Allah the Grace of God will be directed to him. Incidentally, if a disease is not of an organic nature and is light, then the desire to be cured and faith in the power of a saint sometimes helps the organism to mobilize its forces for overcoming it. In addition, the patient himself carries out certain measures, let us say he drinks an infusion of grasses and uses other traditional remedies. In general, there are many reasons why people go to holy places to be cured.

There is no need to speak here of the fact that Uzbekistan, like all the republics of Central Asia, has a developed system of scientific health care; it is enough to cite the following figure: there are three physicians for every thousand persons of the population. But even today, the influence of the remote past and those traditions which were formed when the local population existed without practically any medical aid still affect the psychology of certain people. In 1913, there were only 1,000 hospital beds and 139 physicians for the entire population of present-day Uzbekistan. And if you also take into consideration the fact that most of them were engaged in private practice and served only civil-service officials, merchants and entrepreneurs--in a word, those who had money, then it is not surprising that the main mass of people treated themselves as best as they could: people went to practitioners--medicine men, herbalists, bone setters, incantationists and the like. And this became a tradition. True, some of these healers were acquainted with procedures used in ancient Arabic, Hindu, Persian and Tibetan practical medicine. But this rational knowledge and practice were submerged in a sea of fallacious and ignorant ideas concerning the human organism and the causes of ailments. This entire 'therapeutic' practice had either a religious form or a religious basis, either one or the other; moreover, through the centuries they had become established and consolidated. The practitioners performed rituals around the patient, read prayers, made sacrifices and so on. Where a patient got well, this was attributed to the skill of the healer and his ties to supernatural forces. Where no improvement took place or the patient died, a 'natural explanation' was found for this--it meant that such was the will of Allah. Vestiges of this 'therapeutic' practice, deeply penetrating the consciousness and the way of life, are still preserved to this day.

Survivals found in everyday life in general possess tenacity, and unique, specific reasons exist for the retention of faith in the power of holy places. Medicine is not all-powerful, although among us such expressions as--doctors perform miracles--occasionally find their way into the press. Some person might take this literally and demand that physicians perform the miracle of curing him. And on not receiving a quick cure, as happens, of course, in a number of illnesses or because of neglect he frequently goes to the other extreme--of completely ceasing to believe in medicine and casting his hopes solely on the help of holy places. We know that there are diseases which modern medicine cannot deal with. The fact is that no all achievements of medical science quickly become part of medical practice. Certainly, professional mistakes of medical personnel, say an incorrect diagnosis or sometimes an insensitive attitude toward a patient can serve as a reason for a person refusing another time physicians and going to a holy man.

I would like to point out still another reason--inadequate information on the everyday activities of medical institutions: how specialists work in a hospital, polyclinic, how many persons they have helped, what illnesses they have dealt with successfully. I am certain that such information--concrete, substantive and businesslike--would exert an influence on some pilgrims.

[Question] With what diseases do people go most frequently to holy places?

[Answer] With those they know least about, with those that frighten them because the cause is unknown or the manifestations are unusual. I would not be wrong in saying that most pilgrims seeking to be cured are women who are infertile. Many of them have not the slightest understanding of the nature of female infertility. This infirmity in a Muslim milieu has been considered according to age-old tradition to be a punishment by Allah. It has always been one of the most feared of misfortunes, which in the eyes of simple Muslims possessed a supernatural character inasmuch as they were unable to find its true causes. So here they go to a holy place. But here religion probably is of secondary significance, and the real reason is medical illiteracy. Panically in fear of the ailment, people do not know that in most cases it yields to therapy. A barren woman has always been and still is considered to be 'punished,' 'bewitched,' while the cause of a childless marriage could be an ailment of the man. And in the one and the other case, by turning for aid to holy places rather than to a physician, people doom themselves to childlessness.

Certain holy places are visited by pregnant women, most often those who are facing their first birth. In such a pilgrimage, the religious motive as a rule is absent. The visiting of a holy place is insisted by believing old men in the family, since the woman is in hope of relieving herself of anxiety that often accompanies the first pregnancy--the relatives say that the saint would calm her.

And, of course, people afflicted with various neuro-mental disorders visit holy places. From time immemorial such diseases have been considered mysterious. It was believed that such a person was possessed by an evil spirit; consequently they turned to a holy protector. Quite possibly we medics are to blame for the fact that there are people suffering from mental disorders among pilgrims because we speak little of these diseases in the dissemination of medical knowledge. This in truth is a difficult subject and a complex field of medicine, although, of course, it is no reason for neglecting it. It is such diseases that evoke in people various fantastic notions. There even exist special holy places where 'masters' will expel evil spirits from the body of a sick person. The hope of a cure brings people to them. This indicates at the very least two things: poor information available to the population in regard to this question and the difficulty of curing such ailments.

[Question] But we do know that sometimes people have been cured on visiting a holy place; in any case, many 'reliable' stories exist concerning such cures.

[Answer] Well, it is possible for there to be cases of cures of people who have visited holy places, but there is nothing supernatural about it. Each

such case is explainable from the point of view of medicine. It may very well be that nervous disorders are more apt to be cured, but this applies, of course, only to those of a functional character and not to organic disorders. Here a cure is possible due to the fact that the person, ardently believing in it, is preparing inside for a pilgrimage, and when he performs it, self-suggestion does the necessary work. Moreover, attendants at holy places, specializing in this type of ailment, frequently are conversant with the techniques of psychotherapy, and the faith of the patient in the power of the rituals performed around him and in the efficacy of the holy place aid in the cure. A much bigger effect is produced by sessions of psychotherapy and suggestion under the conditions of a therapeutic institution if, of course, the patient hopes for a cure and has faith in the physician.

There are people who for reasons of principle do not take drugs and when their disease is not a dangerous one and the organism is essentially healthy and unaccustomed to the strong action of medication are able themselves to cure the disease. And if such a person on getting ill goes to a holy place, he is fully able to explain his recovery as being the result of the pilgrimage.

Many chronic diseases alternatively become stronger and weaker. The patient at the time of an attack goes to a holy place; shortly, a natural alleviation of the disease takes place. Had he sat at home, he would never have thought of ascribing easing of the disease to supernatural powers. But here, both the patient and those close to him will believe that the pilgrimage has helped him. In this connection, there is a proverb: "After a bath, but not because of the bath."

And finally, a sick person may come to worship at such a holy place where all the factors favor his recovery: many holy places are located in wonderful spots of nature, where the air is saturated with therapeutic properties and where there is a therapeutic spring or therapeutic muds are to be found. Not knowing how to explain these properties, rumor as of yore has ascribed them, and everything else that is ununderstandable, to the action of supernatural forces. Incidentally, many health resorts and sanatoriums in our republic are located today in such climatically favorable places, which formerly were considered holy.

But what is balm for one disease may be poison for another. Therapeutic remedies should be designated by a specialist. Like any other self-therapy, a pilgrimage even to such places affects the health of the great majority of pilgrims not beneficially but quite detrimentally.

[Question] Please describe this in more detail for our readers.

[Answer] The damage can be so great that we may be dealing not only with health but with the preservation of life. While placing his hopes on a holy place, a person does not receive medical assistance and frequently hopelessly neglects the disease. In the end he may very well turn to a physician, but too late. And, on getting ill, had he chosen of the two roads the right one to the clinic rather than to a holy place, he would still be alive. Three years ago, the Samarkand newspaper LENINSKIY PUT' described such a sad case.



A believer, not feeling well, decided to go on a pilgrimage to the cave of Saint David in the mountains close to Samarkand. As it was subsequently determined he had a hypertension crisis. On the way to the cave, his blood pressure rose and he died. Thus a person died because of his own ignorance. And in such a disease, the physicians would have definitely been able to help him. And you know what is interesting about this? The sheikh, serving as the 'custodian' of this cave declared to believers that if a person dies near the holy place, he definitely will go to Paradise and for this reason should be buried here. Thus he even used death as an advertisement for his cave: that is, it is so holy that people specially come here to die in order to enter Paradise. I have never been prejudiced against believers, but the actions of custodian sheikhs of holy places provoke in me a strong protest.

Incidentally, these 'reliable' accounts of cures for the most part have been dreamed up by such sheikhs, and the people believe them. These fabrications must be unmasked in order to prevent tragic cases and to rid many of unnecessary suffering. This, for example, is what happened to Shirbabo Khalmatov. In early childhood he hit his head. After 8 years, the child began having headaches and frequently lost consciousness. The parents tried everything to cure him. And what happened? They took him to all the holy places of Central Asia, spent oodles of money, sacrificed many rams and expensive presents, but the 'miracle' did not take place. Things continued in this way for 12 years until the parents in despair turned to physicians. The youth was operated on in the clinic of the neurological division of Samarkand Medical Institute; he was cured and now has forgotten the meaning of headaches. Both the parents of the youth and all his relatives are very grateful to the physicians. But where were they earlier? After all, the illness could have had a fatal outcome!

There are many such examples.

The harm of pilgrimages lies in the fact that holy places inevitably are turned into hotbeds of poor sanitation. The fact is that various people come here-- both the well and the sick; among the latter, many are spreaders of infection. And all these sick people use the same dishes for the preparation of food and for drinking. In a holy irrigation ditch, some wash their feet, others their hands, still others rinse their mouths, clean suppurating ulcers or use this water for the preparation of food. And what is more, the inhabitants of populated places located along the course of this canal are in serious danger of becoming infected with various diseases.

[Question] But in Uzbekistan, like everywhere else, there is a sanitary service for this. What can you, as the chief sanitary physician of the republic, say concerning this?]

[Answer] We keep track of all holy places where a threat to the health of people might arise. Pilgrims bring grief upon themselves, but this is their problem rather than their fault. Sanitary-epidemiological stations monitor the state of holy places. When a violation of sanitary requirements is found, our personnel take the necessary measures up to declaration of a quarantine until the state of the place of veneration is brought into accord with sanitary requirements. During the period of sanitary trouble, we establish at many



holy places a watch of medical personnel. If such a problem drags out or assumes a regular character, we introduce a proposal to local soviet organs on sanitary improvement of these places.

[Question] It seemingly is necessary to increase the dissemination of medical knowledge and to improve sanitary education?]

[Answer] Without a doubt. This is one of the necessary things. And the republic's medical workers are doing a great deal here. Of late, our houses and offices of sanitary education--republic, oblast and rayon--have been devoting a lot of attention to holy places. This question is the subject of special lectures, talks; posters and pamphlets are put out saying how dangerous it is to be without medical assistance while hoping for aid from holy places.

The Samarkand House of Sanitary Education has prepared texts of lectures in the Russian language--"Witch Doctoring [Znakharstvo], Medicine and Children" and in the Uzbek tongue--"Witch Doctoring--Enemy of Health," a methodological letter "On Conducting Atheistic Propaganda in Health-Care Institutions." Recently, a seminar of medical workers on the methodology of scientific-atheistic propaganda was convoked jointly with the oblast House of Scientific Atheism.

I believe people will be touched by a story recently aired on the local radio in Syrdar'inskiy Rayon. A boy with perforating appendicitis was brought to the rayon hospital. It was found that his father, instead of immediately taking him to a physician, took him instead to mullahs and drove with him to holy places. But the boy became worse and worse; then the father brought him to the hospital. It might be said, not a moment too soon. Fortunately, everything turned out fine, but in such cases where time has been lost, fatal outcome is not excluded. Employees at the House of Sanitary Education wrote down the case of the happy father and the whole story and broadcast it over the radio.

In Farishkiy Rayon of Dzhizak Oblast, medical examinations were carried out of pilgrims to determine the character of their ailments. The oblast House of Sanitary Education has released a series of photographs "Medicine and Religion." A talk by a physician on witch doctoring and superstitions was heard on the oblast radio.

In Tashkent Oblast, medical personnel of all ranks--from scientists to rank-and-file physicians go out to rayons where there are holy places to which people go to be 'cured.' Here different kinds of work is done--from educational talks to provision of practical assistance to sick people--this graphically demonstrates the advantages of medicine.

Incidentally, it is no accident that most holy places are in Fergana Oblast: this is a most wonderful area of nature, and the most exceptionally beautiful places were declared to be holy. The oblast House of Sanitary Education prepared a talk on holy places as sources of infectious diseases. Excursions are carried out by the sanitary agitation motor vehicle with a group of physicians, medium-level medical personnel and a motion-picture operator with a portable motion-picture projector to the holy places of Buvaydinskiy, Ferganskiy and

Altayrskiy rayons, the city of Kuvasay and so on. Here medical personnel discuss the danger of acute intestinal ailments, the possibility of becoming infected with viral hepatitis and so on; they talk on rules of hygiene, cite examples of ailments of pilgrims and distribute to their audiences 'memorandums' containing texts of the talks.

In general, it should be noted that sanitary-educational work and atheistic work is conducted by us on a broad scale. Thus in 1981, the republic House of Sanitary Education held 52,946 talks, 548 radio broadcasts and organized 3,306 lectures on topics of sanitary education. In the local press 42 articles were published, 557 sanitary bulletins were issued, 70 evenings of questions and answers were held and 600 exhibits "Health Corners" were arranged. I think the figures are impressive.

[Question] You mentioned that at certain former holy places renowned for their therapeutic water, therapeutic mud and salts and an outstanding climate, sanatoriums and clinics have been built. Is research work going on at present on the properties of holy places?

[Answer] In the years of the Soviet power, tens of sanatoriums, preventoriums and rest homes have been built in our republic. Some of them were in fact located in the region of former holy springs, groves, valleys and, as I have already said, for the most part in Fergana Oblast. But today there are many more sanatoriums in Uzbekistan than there were such holy places. All of them are renowned for the beauty of the landscape and the healing properties of nature. Today we propose that there be used for therapeutic purposes the mineral water of former holy places--Kamar Azlar in Surkhan-darya Oblast, Shakhimardan in Fergana Oblast. It should be pointed out since we are for the most part already using the natural therapeutic properties formerly possessed by these or those holy places, the holy places remaining today as a rule possess no special therapeutic properties. These often are simply colorful and convenient places for recreation, which likewise considerably promotes their popularity.

[Question] Thus, Mirkhamid Kamilovich, the fate of holy places in the republic and the extent of their popularity depend no less on medical personnel than on organizers of atheistic work?

[Answer] I can't help but agree with that, in which connection I would like to mention the need of an integrated approach to education regardless of the field it may be conducted in. When people better know of the causes and nature of these or those ailments and on the methods of their treatment and when medical personnel are able to treat them better and more effectively, religious survivals connected with these diseases will begin to disappear, holy places 'specializing' in these diseases will gradually wither away and there will be less danger to the health and life of people.

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## REGIONAL

### BALTIC REPUBLICS OBSERVE MILITIA DAY

#### Estonian Observances

Tallinn SOVETSKAYA ESTONIYA in Russian 10 Nov 82 p 3

[Article by V. Yepifanov, first deputy minister of internal affairs for the Estonian SSR: "Really the People's"]

[Excerpts] The tasks of the Soviet militia during the present stage are exceptionally crucial. It protects public order in the country and socialist property -- the economic basis of the state system, consistently wages a struggle against crime, and defends the rights and interests of USSR citizens.

Precautionary preventive work is performed based on the complex plans for the economic and social development of the republic's enterprises, cities and rayons. In this respect, the militia's main efforts are being concentrated on eradicating the reasons and conditions which contribute to hooliganism, crimes against persons, repeated crimes, and infringements on citizens' property.

The prevention of violations of the law in work collectives and in places where people live is acquiring special significance. Steps are being taken to improve the coordination of the activity of the militia and its public helpers -- the volunteer people's squads, public points for protecting order, prevention councils, and comrades' courts.

The guaranteeing of the principle of the inevitability of punishment is a very important avenue in the struggle against violations of the law. As was pointed out in the report to the 26th CPSU Congress, it is necessary to see to it that each crime is investigated in the required manner and that the guilty ones receive the punishment which they deserve. The effective regulation of reports on violations of the law and the skilfull exposure of crimes are the criteria on which the activity of the entire militia will be evaluated in the future.

The upbringing of the younger generation has been and remains a subject of special concern for the party and the state.

In answering the question who are these young offenders, A. Makarenko, the well known teacher, said that they are normal people who have fallen into abnormal conditions. The militia's duty is the timely detection and elimination of the conditions which can become abnormal for young men and women.

The Leninist principle of the participation of the broad working masses in state control and their active help in solving law enforcement tasks are at the basis of the Soviet militia's activity. Strengthening ties with the workers is one of the most outstanding traditions in the activity of internal affairs organs. It cannot be otherwise. You see, the militia itself comes from the people; it grew out of the first worker's detachments for protecting law and order.

There are quite a few cities and villages in our republic where questions concerning the providing of safe law and order are being actively and aggressively solved on the basis of close cooperation with the volunteer people's squads and public points for protecting order. Positive results are being achieved in Narva, Haryuskiy, Pylvaskiy, and many other cities and rayons.

The militia bodies of Soviet Estonia have intensified their activity during the past few years. The protection of public order has been improved in cities and other population centers, and the struggle against violations of the law has been intensified. Precautionary preventive activity has become more efficacious, effective and diverse.

The overwhelming majority of militia workers are working with full effectiveness and treat their service duty honestly.

In order to further improve their activity, militia workers are continuously studying the positive experiences of their colleagues in the fraternal republics, disseminating it, and creating their own traditions.

In performing their duty to the motherland and to the Soviet people, the employees of the Estonian SSR internal affairs bodies are exerting every effort to firmly defend the accomplishments of October in the future.

#### Latvian Observances

Riga SOVETSKAYA LATVIYA in Russian 10 Nov 82 p 4

[Article by Kh. Grundulis, member of the board of the Latvian SSR MVD: "A High Responsibility"]

[Excerpts] In the decisions of the 26th CPSU Congress, a great deal of attention is paid to increasing organization and discipline, strictly saving the results of social work, preserving everything that has been made and grown, and treating national property thriftily. In this connection, the further strengthening of law and order and the intensification of the struggle against antisocial displays and against everything, which interferes with the Soviet people working fruitfully and resting quietly, are acquiring special significance.



During recent years, the internal affairs bodies -- with the active cooperation of the general public -- have achieved a decrease in the more widespread and dangerous types of law violations in our republic. The number of highway transportation accidents with serious consequences has been decreased.

However, the results which have been achieved can in no way satisfy us: Many crimes, including grave ones, are still being committed in the area of living relationships; there are many thefts from stores and bases and cases of swindling, profiteering and infringements on socialist property. This obliges us to evaluate the state of affairs more exactly, to be persistent in improving the activity of the criminal investigation department and all other services, and to improve the effectiveness of preventive work.

The internal affairs bodies have available everything necessary to successfully perform the tasks which are facing them. Thanks to the day-to-day concern of the republic's party and government, a great deal has been done to solve the personnel problem, improve the qualitative composition of employees, and raise their professional skill.

Quite a few highly qualified specialists are now serving in city and rayon departments. Among them are veterans, who possess many years of experience, and young employees, who have managed to prove themselves well during a short period of service. Communists and Komsomol members form the core of the departments.

We are raising the requirements on the business, moral, political, and personnel qualities of those who wish to serve in the internal affairs bodies, and we are trying to accept those people for whom work in the militia is not an incidental stage in their work biography but a job for their entire life.

With each year, ever more graduates of secondary specialized and MVD higher educational institutions and civilian VUZ come to us. The Latvian State University imeni P. Stuchki helps us very much. A group, which is staffed -- in accordance with an agreement with the personnel department of our ministry -- from young people who have expressed a desire to work in internal affairs bodies in the future, has been created in the law department of this university.

It is necessary to mention that the youth normally master the new work confidently. In the majority, they are workers who are well prepared theoretically, energetic and diligent. For example, they speak favorably about investigator R. Lusa, a graduate of the Latvian State University, and criminal investigation department inspector G. Baturevich and GAI [State Motor Vehicle Inspectorate] inspector Ye. Gavrilova, Komsomol members who came to us last year.

Of course, it is necessary to help the youth. The young worker must continuously feel the dependable shoulder of a senior comrade near him. Here, a large role belongs to the mentors. We have councils of mentors operating. During his first year of service, an experienced worker, who introduces the one under his mentorship to the work, is attached to each young employee. He helps to master progressive methods in the struggle against violations of the law in practice.

Ideological, political and indoctrinational work is a very important way to insure the successful solution of the tasks which are facing internal affairs bodies. Using its various forms, political workers and party and Komsomol organizations direct their main efforts toward forming in the employees a firm communist conviction and high moral qualities; faithfulness to their service duty, honesty, integrity, and implacability toward any type of violation of the law and law and order.

A substantial change in the organization of the personnel's political training occurred two years ago. Marxist-Leninist training classes for officers and political classes for the rank and file and junior leaders are now being conducted in internal affairs bodies.

Party and soviet workers, first-rate production workers and veterans of the party, labor and battles for the motherland are often invited to the classes; and different textbooks and training films are widely used.

Celebrating today -- Soviet Militia Day-- some of the achievements and successes of our foremost people, we do not forget the party's instructions that shortcomings, difficulties and unsolved problems must be evaluated sharply and with high principles.

In carrying out their service duty with a high sense of responsibility, the employees of the internal affairs bodies -- under the leadership of the party organizations -- will exert every effort to safeguard law and order and socialist legality in our republic.

#### Lithuanian Observances

Vilnius SOVETSKAYA LITVA in Russian 8 Nov 82 p 3

[Interview with V. Zhyamgulis, deputy minister of internal affairs for the Lithuanian SSR, on the occasion of Soviet Militia Day by G. Lopukhin; date and place not specified.]

[Excerpts] The Soviet militia is the child of Great October. Born in November 1917, it immediately joined in the struggle to maintain revolutionary order in the country, to defend public property and the life and property of the citizens and to protect the workers' rights and the struggle against crimes, speculation, hooliganism, and parasitism. These functions of the militia are being essentially performed today.

Journalist G. Lopukhin talked with V. Zhyamgulis, deputy minister of internal affairs for the Lithuanian SSR, about the multifaceted activity of this fighting detachment of law enforcement bodies.

[Question] Tasks of national importance have been placed on the militia by the Communist Party and people. Today, what are the most characteristic features of the strenuous work of workers in the internal affairs bodies?

[Answer] All of today's work by the militia is subordinated to the successful implementation of the decisions of the 26th CPSU Congress and the party's program requirements to further improve the socialist way of life and to rear an individual who is worthy of the communist era. The honor is high and the responsibility is great -- to be a representative of national authority, to defend public order in the country of developed socialism, and to provide the people with an opportunity to work quietly and to rest culturally. Our employees see the meaning of their work in service to the interests of the people and of constructing communism. A deep party spirit, utter devotion to the cause of the party and Soviet authority, very strict observance of socialist laws -- these Leninist principles are defining each step of the militia.

The party and state are continually concerned about improving the selection, assignment and indoctrination of internal affairs personnel. Now, with rare exceptions, the rank and file and sergeant compliment of the militia in the Lithuanian SSR consists of people who have completed a secondary education. Two-thirds of our workers are communists and Komsomol members. A policy of correctly combining and coordinating workers, who have grown wise with experience, and honored militia veterans with the energy of young personnel is being followed in the bodies. The youth are learning from the older generation and are adopting and multiplying their outstanding traditions.

[Question] As is known, a growth in the people's prosperity is the highest goal of the Communist Party and a subject of tireless concern for Soviet authority bodies. In this sense, the decisions of the May 1982 CPSU Central Plenum and the country's Food Program, which was approved by it, surely have special significance for the work of all services in the internal affairs system.

[Answer] Yes, the instructions of the plenum and the tasks, which flow from the Food Program and the party and state decrees of both union and republic scale which followed it, have served as new impulses for intensifying all the militia's activity. Our employees, especially the BKhSS [the struggle against the embezzlement of socialist property and against profiteering] apparat, have armed themselves with the slogan "Everything that is produced -- preserve and use economically!". Raids, organized by internal affairs sections together with party and public organizations, are conducted under this motto. For example, such raids have successfully taken place in Vilnyusskiy, Tauragskiy, Utenskiy, Skuodasskiy, Pasvalskiy, and a number of other rayons.

The raid brigades, groups and posts are actively helping to suppress cases of squandering national wealth and to organize the appropriate accounting of agricultural products and the monitoring of their safekeeping, transportation, further processing, and sale everywhere. With the help of the public, we have put out a covering detachment against embezzlement, mismanagement, disorganization, and abuses of one's position both in the area of production

and in the area of distributing products. Thanks to the raids, inspections and other measures, we have managed to avert the loss of dozens of tons of seed grain, fodder and root-crops.

[Question] The principle of obligatory punishment for violations of the law — this, of course, is one of the reliable guarantees for the observance of the law. However, evidently the prevention of crimes is no less important than their exposure?

[Answer] From the point of view of the effectiveness of the struggle against crimes, prevention plays a primary role. A prevention service, which relies on the help and support of the general public, has been specially created in the republic's internal affairs bodies. Complex preventive work plans are the basis for their coordination.

A total of 3,815 volunteer people's squads, which unite 150,042 people, are operating in Lithuania. A great deal of work in the places where the citizens live and in work collectives is being performed by 247 public points for protecting order and 2,850 prevention councils in enterprises. Comrade's courts, public juvenile affairs and GAI [State Motor Vehicle Inspectorate] inspectors, patrons and mentors of youth, and other public forces are actively working in close contact with militia bodies. Many parttime employees of the internal affairs bodies also deserve kind words.

[Question] The party, state and people are creating all the conditions which are required by the militia for the successful carrying out of the difficult tasks which have been placed on it. What can you say briefly about the improvement of its links during the present stage?

[Answer] The activity of the militia must correspond to the high requirements of a society of developed socialism. The subunits and services, which are directly waging the struggle against crime, are being supplied with modern equipment. This has permitted the work of the State Motor Vehicle Inspectorate, the patrol and post service and the expert criminalistic service to be substantially improved. They are using the most modern observation and investigation methods.

At the same time, the work standards and professionalism of the militiaman are being constantly raised, the work content and forms of the bodies are being improved, and the composition of the district inspectors and their ties with the population are being strengthened in every way possible.

[Question] It seems that our discussion has again returned to personnel.... In your opinion, what should the make-up of a Soviet militiaman be today?

[Answer] In order to justify his appointment, he must set an example in observing the moral code of a builder of communism. We take Comrade L. I. Brezhnev's words that the professional knowledge of workers in law enforcement bodies must be combined with civil courage, integrity and fairness, as a party order.

The modern militiaman is an ideologically tempered and politically and morally mature fighter for the people's happiness. You see, it is these warriors who have earned the people's deserved respect, high social prestige and heroic fame for the Soviet militia.



## REGIONAL

### PRIMARY PARTY ORGANIZATION ROLE IN AGRICULTURAL CADRE WORK STRESSED

Tallinn SOVETSKAYA ESTONIYA in Russian 1 Dec 82 p 1

[Editorial: "Concerns of Rural Communist Party Members"]

[Text] Many workers on the Siymari animal farm of the Vykhma Kolkhoz, Vil'yandiskiy Rayon, still remember that meeting of the party group. It was precisely at that meeting that the question of improving the care of the livestock on the animal farm took on particular acuity. The Communists in the party group began to keep a closer watch on the sanitary condition of the animal farms and the fulfillment of the veterinary and zootechnical requirements. The procedure for feeding the cows was reconsidered and pastures for the animal farms were organized. The construction of an additional milking area began. As a result, things improved greatly.

At the November 1982 Plenum of the CPSU Central Committee, good words were directed at the rural workers for their selfless labor. At the same time it was emphasized that the workers in the agroindustrial complex must, from day to day, build up their efforts, must work in such a way as to assure that the tremendous amounts of money channeled into the resolution of the Food Program yield a return today and an even greater yield tomorrow.

In the carrying out of these tasks an important role belongs to the rural Communist Party members. Today one-third of the republic's party organization works in the Estonian countryside and 15,000 Communist Party members are employed directly in agricultural production. They have a large number of opportunities for exerting an active effect upon the development of the rural economy. These opportunities include their personal example in labor; the carrying out of their right to monitor the activities of the administrators; and concern for the correct selection, placement, and education of the personnel and for increasing the responsibility borne by each person for the sector assigned to him. They also include comradely help provided to lagging neighbors. The recently published decree, "The Extension of the All-Union Socialist Competition for the Successful Conducting of Livestock Wintering-Over Operations, and for the Increase in the Production and Purchases of Products of Animal Husbandry During the Winter Period of 1982-1983," makes it possible in a creative and more complete manner to use the tremendous opportunities of labor rivalry, and the movement for a communist attitude toward labor.

Whatever assignment a Communist Party member occupies -- whether that member is a milkmaid or a chief agronomist, sovkhos director, or mechanizer -- people expect

that person to have a party approach to everything, they expect the unity of word and deed. And if a Communist Party member corresponds to these ideas, people give him respect. The Estonian countryside is rich in such party members. They include milkmaid, Hero of Socialist Labor, Leyda Peyps from Vil'yandiskiy; Khaapsalu pig-tender Ayno Natka; 1982 USSR State Prize winner, mechanizer Oskar Kaerpyl'd from Khar'yuskiy Rayon; and many others. They are distinguished by their untroubled attitude about the affairs of the animal farm, and the farm as a whole, by their desire to share their experience and to come to the aid of the person who needs it.

To a decisive degree the activities of the primary party organizations on the kolkhozes and sovkhozes determine the state of morale and the psychological climate in the collectives, the level of organizational spirit and discipline, the labor return, and, of course, the final result. It is important for the party organization to concentrate its efforts on the main thing. And the main thing is the successful fulfillment of the Food Program.

The more deeply and thoroughly the rural Communist Party members penetrate into the economy and the more concern they show for the introduction of advanced forms of the organization of labor and the effective use of equipment and fertilizers, the more tangible the influence that they have upon the activities of the farms. Thus, the Communist Party members in the repair shop of the Ab'ya Sovkhoz, at a recent meeting to hear reports and hold elections, decides that each one would assimilate one or two related specialties. Their word did not differ from their deed. Fitters Mikhail Khermann and Khans Lond now get behind the wheel on tractors in the spring, and Gennadiy Baun gets behind the wheel of combine in the autumn and a grader in the spring. Electrician Reyn Parts has become a rather good specialist in manufacturing grass meal. And blacksmith, welder, and electrician Yaan Mettus is a very active efficient expert. That is the businesslike manner in which all questions should be resolved.

One of the primary tasks in rural areas consists in pulling the lagging farms up to the level of the medium and advanced ones. It is the duty of the party organizations to carry out specific actions that are directed at the attainment of high final results and the use of reserves, and, in a more time-responsive manner, to generalize the experience of the advanced workers and take more energetic steps to disseminate it. There is only one path here -- the intensification of production. This must be the starting point for every party organization in its concerns about the components of that path -- the increase in the harvest yield, and the increase in the productivity of animal husbandry.

An important role is played by the primary party organizations in the work with cadres. They are located closer to the people, they have a better knowledge of every worker's capabilities and potentials, his strong and weak points. They must be the first to come to the aid of persons who are relatively unexperienced and must mete out strict punishment to any offenders. Party organizations which are working creatively with cadres are, for example, those at the Vinni Base-Demonstration Sovkhoz-Technicum; and the Tammiku Kolkhoz, Kokhtla-Yarveskiy Rayon, the Vykhandu Kolkhoz, Vyruskiy Rayon, and others. Not a single question concerning the appointment, transfer, rewarding, or punishing of the administrative workers is resolved here without its being considered at the party organization.

The November Plenum of the CPSU Central Committee re-emphasized the attention that the Communist Party members must direct at the organizing of the situation, the careful thinking out of the plan for practical actions. That plan must encompass all links of production and administration and must provide a precise answer to the questions: what should be done, where, and by what deadlines, and who is personally responsible for each sector in the overall work? As was emphasized at the Plenum, it is necessary to make it a rule that every new decision on a particular question be made only after the previous decisions have been executed, or some new circumstances have arisen. And in our republic the party bureaus and the committees have far from always shown concern for monitoring and checking the execution -- that important part of organizer work. It is precisely this that can explain, for example, the following fact: by decision of the party bureau of the Khayba Kol-khoz, Khar'yuskiy Rayon, a mechanizers' party group was created. The step taken was prompt, because it was precisely that sector of work on the farm that was "limping along." However, neither the party bureau secretary, Kh. Laydna, nor the other members of the bureau reinforced the correct decision by any organizer efforts. Moreover, certain members of the party group, months later, were surprised to learn that they were part of that group. Need one say that such measures, carried out for the sake of putting a check mark on a formal report, do not add anything to the authority of the primary organizations, their bureaus, or their committees.

A large amount of the responsibility for implementing the party's course falls on the rural rayon committees. Their concern is to raise still higher the level of party leadership, and the organizer and political work among the masses. Questions of improving the work style of the party committees are taking on special importance today. It is necessary to give their activities a more concrete and more business-like nature, and to strive persistently to introduce into practice those forms and methods that correspond to present-day requirements and guarantee the fulfillment of the tasks that have been posed by the party.

The republic's rural workers, having actively joined the All-Union Socialist Competition, are engaged in a big job, the purpose of which is the successful fulfillment of the tasks set by the party. And the Communist Party members have been called upon to keep marching forward.

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REGIONAL

TRANSLATION COMPETITION OF ESTONIAN-TO-RUSSIAN POETRY HELD

Tallinn SOVETSKAYA ESTONIYA in Russian 1 Dec 82 p 3

[Item: "Conditions for the Competition for Translators of Estonian Soviet Poetry into Russian]

[Text] The USSR Union of Writers, the ESSR Union of Writers, and ESSR Goskomizdat [State Committee for Publishing Houses, Printing Plants, and the Book Trade] are holding a competition for translators of Estonian Soviet poetry into Russian, which competition is timed to coincide with the 60th anniversary of the formation of the USSR. In addition to well-known translators who have been personally invited, any other persons who so desire may take part in the competition.

The participants in the competition must translate no less than six verses, including three required ones: "Simple Things" ("Lihtsad asjad") by Debora Vaarandi, "Gentle Song" ("Sudame Laul") by Mart Rauda, and "A Person's Hand Moves Over the White Sheet" ("Inimese käsi liigub valgel lehel") by Viivy Luyk.

The competition jury will award prizes of 200 rubles each to the ten best translators.

The best translations by the participants in the competition will be published in a special collection and in the periodical press.

The translations should be submitted in three copies to the ESSR Union of Writers, 200001, Tallinn, ul. Khar'yu 1, no later than 1 February 1983.

The translations should be submitted anonymously, signed by an identifying name or phrase, but should be accompanied by a sealed envelope containing the name and address of the author.

USSR Union of Writers,  
ESSR Union of Writers,  
ESSR Goskomizdat

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## REGIONAL

### KLAUSON POINTS OUT SHORTCOMINGS IN ESTONIAN ECONOMY

Tallinn SOVETSKAYA ESTONIYA in Russian 2 Dec 82 pp 1, 3

[ETA [Estonian News Agency] item: "On the Course of Intensification"]

[Text] On 1 December USSR Council of Ministers Chairman V. Klauson gave a press conference in which he discussed the manner in which our republic has been fulfilling the decisions of the 26th CPSU Congress in the area of economic and social development and the tasks of the 11th Five-Year Plan.

The results of the first two years of that plan, he commented, attest to the dynamic (consistent) development of the basic branches of the national economy. Since the beginning of the current five-year plan, the national income in the republic has increased by 4.4 percent, which is equivalent to 140 million rubles of increase. It is especially important that this increase was achieved chiefly by increasing labor productivity. That is one of the basic methods for intensifying social production, an intensification which, as was emphasized at the November 1982 Plenum of the CPSU Central Committee, is especially necessary at the present stage in the five-year plan.

However, V. Klauson said, we have not succeeded in reaching the control indicators that were established for the republic's agriculture. An analysis of the work done by the basic branches of the national economy indicates that far from all reserves for intensifying social production have been activated. In this regard V. Klauson dwelt on the tasks of the mass-information media. It is necessary, he emphasized, in a combative manner, aggressively, and with deep knowledge of the job at hand, to pose the problem of improving the effectiveness of work, both of individual enterprises and farms, and of the branches as a whole. We talk a lot about the advanced workers but say very little about how to raise the lagging farms to their level. And that is a very important task, both for the economic administrators and for journalists. At the same time it is necessary to take a more critical attitude toward those administrators who, at any price, attempt to achieve good planning indicators, even to the detriment of state interests. It is necessary to give a decisive rebuff to any manifestations of local self-interest, of a narrowly departmental approach to the resolution of national-economic tasks in every sector. Take, for example, rail transportation, concerning whose work one can hear a large number of reproaches, which basically are completely justified. However, one should not forget the fact that many shortcomings in rail transportation are caused by the large amounts of idle time of railroad cars and entire

trains on sidings at the fault of freight consignees in our republic. V. Klauson cited the example that, if we succeeded in preventing such periods of idle time, it would be possible during this year alone to ship an additional half-million tons of freight for the national economy.

Or take the use of local raw materials for the purposes of increasing the production of consumer goods. Basically, this question is being resolved successfully in our republic. In a number of industrial branches, good experience has been accumulated in taking a bold approach to this important problem. But if one looks at specific enterprises, one can find a large number of examples of a negative nature. There is nothing, for example, that can justify the fact that, at the Dvigatel' Plant, nothing is being done to produce consumer goods. And this is not the only large-scale enterprise in the republic whose production capacities are being poorly used, or are not being used at all, for these purposes.

Something that causes even greater bewilderment, V. Klauson went on to say, is the fact that certain economic administrators keep talking about wanting their hands "untied," about "more boldly" introducing so-called free planning. Actually, the problem exists, but it should be approached from state positions, as was indicated at the November Plenum of the CPSU Central Committee. A major reserve for intensification, for increasing the effectiveness of social production, is the efficient use of the material and labor resources, the reduction of the expenditures. One need give only the following example: since the beginning of the current five-year plan, the amount of materials required for the output being produced by the republic's industry dropped by one percent. The "price" of that percentage point is 40 million rubles. A search in this direction must be carried out with even greater persistence, literally at every enterprise, on every farm, especially where there has been a reduction in the return on investments, where the nonproductive expenses are high, and where reduced norms for individual output and raised norm lists for fuel-and-energy resources exist. The latter situation is especially intolerable at the present time: as a result of the difficult and protracted winter of 1981-1982, many enterprises and farms were forced to exceed the established limits for fuel, but it is now necessary to economize on fuel. However, the administrators of certain motor-vehicle managements (in their race to gain a profit) continue to have an unjustifiably large expenditure of fuel and lubricants. Such expenditures are high, in particular, in the system of the republic's ministries of local industry, everyday services, and agriculture.

A considerable amount of attention in V. Klauson's talk was devoted to questions of agriculture and the social development of rural areas in the current five-year plan. In this area of discussion he answered numerous questions asked by the journalists.

A. Soydlä, department chief of the Central Committee of the Communist Party of Estonia, was present at the press conference.

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## REGIONAL

### GEORGIAN MILITIA OFFICIALS NOTE MOST SERIOUS SHORTCOMINGS

Tbilisi ZARYA VOSTOKA in Russian 23 Oct 82 p 4

[Article: "To See the Future"]

[Text] On the eve of the First Republic Conference of Secretaries of the Primary Party Organizations of Law Protection Agencies correspondents from ZARYA VOSTOKA addressed the following questions to the party leaders of our militia agencies:

"What, in your view, is the biggest bottleneck in the work of the internal affairs agency which you represent?"

"What do the communists of the primary party organizations intend to do in order to radically correct the situation?"

Otar Pipiya, militia captain, secretary of the party bureau of the Zugdidskiy Rayon Division of Internal Affairs, senior inspector of the service:

"If the work done by our rayon Division of Internal Affairs during the nine months of this year and of last year is compared, it will have to be admitted that some indicators became somewhat better, while others, on the contrary, worsened. While the number of crimes committed along the line of criminal investigation decreased somewhat, those having to do with the theft of socialist property and speculation increased. Positive changes can be seen in investigative work: we have achieved a 100 percent detention of all of the persons sought by our rayon division for various law infractions. The investigatory assignments of the country's other internal affairs agencies have been fulfilled. This, of course, is a clear plus in our work. But, unfortunately, there is also a very serious minus: during the nine months there has been an increase in the number of such serious crimes as murder and attempted murder, and the theft of the personal property of citizens.

But the weakest link in our work today is, I believe, the detection of crimes committed on the territory of Zugdidskiy Rayon both this year and in previous years. It was this that was discussed at our recent reports and elections party meeting. The basic reason for the low effectiveness of our law infraction detection work was named both in the report and in the addresses of the

communists--insufficient working contacts between the three services: criminal investigation, preventive work, and the investigation department. It is this chain--the criminal investigation inspector, the investigator, and the district militia inspector--which frequently operates without sufficient coordination not only amongst themselves, but also with regard to the help of the public. It has to be admitted here that the work of our public law-and-order protection points is not yet at the necessary level which is demanded by the decree of the CPSU Central Committee "On Improving the Work to Protect Law and Order and Strengthening the Struggle Against Law Infractions." At fault here are both the internal affairs agencies themselves, and, above all, the communists who work here, and the head party organizations of the public law-and-order protection points.

As a result of special preventive measures quite a few residents of Zugdidskiy Rayon were discovered who were violating the passport regulations, illegally keeping firearms and knives, avoiding socially useful labor, and engaging in speculation. These facts once again prove the weakness of our preventive work. For all of these violations of legality not only could have but should have been discovered by district militia inspectors, public law-and-order protection points, and the criminal investigation departments if they were working as the populations expects us to work and as is demanded by our party agencies.

It has to be admitted that our primary party organization is still providing little help to the leadership of the rayon Division of Internal Affairs in accomplishing the tasks facing it and in studying and applying the advanced experience which has been gained in the republic's and country's best internal affairs agencies. This year at the reports and elections meeting we set ourselves the following goal: to achieve a sharp increase in the personal responsibility of every communist in the rayon Division for the work which is being carried out, and, toward this end, to practice systematic self-reports by communists--by the leaders of the various services to the primary party organization,--and to study and adopt advanced experience in a more systematic and practical manner.

Diana Kachmazova, militia major, secretary of the Party Committee of the Administration for Internal Affairs of South Ossetiya, senior headquarters inspector:

"Recently there has been a clear tendency in the work of the internal affairs agencies of the South Ossetian Autonomous Oblast toward a lowering of the crime level both along the line of criminal investigation and of thefts of socialist property and speculation and other services. But, of course, this does not mean that there are no bottlenecks in our work. One of them is the increase in law infractions which are being committed by minors. Moreover, this increase is occurring almost entirely on the basis of the city of Tskhinvali where the number of crimes committed by adolescents this year increased over last year's number.



The reason for this lies on the surface: unsatisfactory preventive work with minors. And the basic fault is with the district militia inspectors and the public law-and-order protection points. I am far from wanting to throw stones only in other people's houses, but I simply have to say that the Komsomol organizations, the appropriate public formations, and, finally, the commissions for the affairs of minors at the ispolkom of the city Soviet of People's Deputies are still providing very little help to militia workers in preventing law infractions among adolescents, and frequently operate in a purely formal manner. But, of course, there is still a great deal of inertia in the work in this direction of the internal affairs agencies. It is absolutely impermissible to conduct a scholastic dispute here about who should be the first to reach out a hand of help--the militia to the public, or vice versa. Of course, first of all it is necessary to bring about an increased effectiveness in the work of the district inspectors in preventing crimes by minors. How? Not only by increasing the personal responsibility of every worker, but also by effective control by primary party organizations over the solution of this problem. And through propagandizing the experience of the best workers. For, in the different microrayons of the autonomous oblast's capitol, the situation with law infractions by adolescents differs from place to place: in some places it is better, in others worse. A thorough analysis and comparison of the forms and methods of work being used by the different district inspectors will help in finding optimal ways to solve this problem and to increase the effectiveness of preventive work among minors.

Merab Darbaidze, secretary of the party bureau of the Goriyskiy Rayon Division of Internal Affairs, senior lieutenant in the militia, senior inspector in the Division for the Struggle Against Thefts of Socialist Property and Speculation:

"In my opinion, our weakest work today is preventive work, that is, the work which is performed above all by the preventive service and the district militia inspectors.

We have 14 district inspectors in our rayon, and there are from 4 to 10 villages on the territory serviced by them, depending upon population size. In most of these villages there are voluntary people's druzhiny, public law-and-order protection points, comradely courts, Komsomol operations detachments, and, finally, a large deputy aktiv united in various permanent commissions of the local Soviets. This would seem to be a considerable force. But sometimes the yield from the work of these public formations is minimal. Who is at fault for this? I believe that above all it is the militia workers and the district inspectors themselves who have not been able to unite and direct toward a single goal the collective efforts of the numerous public formations which have the task of helping them in their everyday work.

Let us take the crimes which occur on a domestic basis. How do matters stand with us in preventing them? Unfortunately, not too good. And yet it is not so difficult in a rural area to discover every family that is in conflict and

neighbors who are constantly arguing with one another. But discovery is only half of the work. The chief thing is to do everything in order to eliminate the conflict, not to permit it to develop into a crime. And here systematic and persistent work with the parties in conflict is needed. Of course, it is beyond the ability of a single district militia inspector who services an average of six to seven villages: without numerous voluntary assistants he will suffer defeat. But it is the district inspector who above all is obliged to lead and direct this work.

The same has to be said with respect to the discovery of persons who illegally keep and carry firearms. It is impossible that in a village where people know everything about one another and where one neighbor lives in full view of the other that someone should succeed in secretly keeping a weapon for a long time. The task of the district inspector is to achieve the creation of a healthy moral and political climate in his region and to skillfully form public opinion around those who lead a doubtful way of life and violate the norms of our socialist communal living. If the district inspector is able to do this, it means that he will dispose people toward himself who will begin to voluntarily help him establish order everywhere and in everything, and will not regard it as blameworthy to report that a neighbor is hiding a pistol or an unregistered rifle.

An increase in the effectiveness of the preventive service has to be achieved, in my view, by means of increasing party demands upon its leaders and rank-and-file communists for the results of their work.

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## REGIONAL

### GEORGIAN RAYON CENTRALIZES SUBSIDIARY ENTERPRISE PRODUCTION

Tbilisi ZARYA VOSTOKA in Russian 26 Oct 82 p 2

[Interview with Levan Gvelesiani, chairman of the ispolkom of the Zestafonskiy Rayon Soviet of People's Deputies, by Vakhtang Kiknadze, ZARYA VOSTOKA correspondent; date and place not specified]

[Text] [Question] "The USSR Constitution grants the Soviets wide rights and authority in uniting the resources and efforts of the enterprises, kolkhozes and sovkhozes, institutions, and organizations located on its territory. Coordination by a local agency of authority of their joint work which is aimed at the solution of the most important social and economic problems helps to better realize the party's plans. What is being done in this direction by the ispolkom of the Zestafonskiy Rayon Soviet of People's Deputies regarding the use of local raw materials resources and a thorough increase in the amount and assortment of consumer goods?"

[Answer] "In December of last year the creation of an inter-farm association of subsidiary enterprises and organizations was organized in the rayon. The goals of its creation is to improve the coordination of the various shops producing consumer goods, and to make use of local resources with maximum benefit. It is this coordination that is occupying the ispolkom of the rayon soviet.

As is the case everywhere in the republic, shops for the production of various kinds of construction materials which are everywhere in great need used to operate on many of the kolkhozes and sovkhozes of Zestafonskiy Rayon. As a rule, these shops were small, and they operated with handicraft methods. In a word, every farm attempted to do what it could to meet its own needs for construction materials. This was by no means always possible, and to also supply the population with scarce brick, wall blocks, lime, and so forth was altogether out of the question.

And so we decided to take the path of centralizing these scattered productions. For this reason it was decided to create the kind of organizations which would concentrate the production of many construction materials, as well as of other consumer goods. This was the origin of the Interfarm Association of Subsidiary Enterprises and Organizations of Zestafonskiy Rayon which began to operate in January of this year.

At first it arose on the basis of a subsidiary production in the village of Shrosha and produced only granite facing slabs. But beginning with the spring the assortment increased. It now produces, in addition to facing slabs, bricks, wall blocks, metal grids, and so forth. Moreover, the possibility has occurred of making maximum use of this production's waste products. For example, the granite fragments which result during the facing operation are now glued together, and in this way an original mosaic material is obtained which is used for the beautification of cities and settlements. The territory of the Zestafon' Ferro-alloy Plant was beautified with 700 square meters of the Association's facing slabs. The pedestal for the Lenin monument in Zestafon' used 600 square meters of granite slabs. The local construction material has also found an application at other projects."

[Question] "In addition to the Shrosha, other productions entered the Association. Please tell us about them."

[Answer] "The kolkhoz imeni Sh. Rustaveli in the village of Sazano had its own shop which produced 12,000 bricks every year. This was hardly enough to cover the kolkhoz's needs. But after the shop was transferred to the Association a reconstruction was carried out. It lasted for only a month, but after it the production capacity increased to 500,000 bricks a year. To tell the truth, this is not enough for the rayon, but in the future we plan to expand the brick production. Today we not only cover the kolkhoz imeni Sh. Rustaveli's needs and those of the inhabitants of the village of Sazano, but also the needs of many other of the rayon's farms. Brick produced by the Interfarm Association was used in the restoration of the 11th century architectural monument in the village of Tabakini. Recently the request of a single woman inhabitant of the village Tsiplavaki Maro Gachechiladze for the allotment of brick to her for the construction of a home was approved.

The subsidiary production in the village of Ilemi which produces as much as a million square meters of metal grid was also given to the Association.

The ceramic dishware which is made in the village of Shrosha is known everywhere in the republic. Previously it had been produced in small quantities and sold in an unorganized manner, right on the streets under the open sky. The Association has now opened a special facility for the sale of Shrosha ceramics which is located on a central republic road.

The assortment of the dishware has increased and the quality of the products has improved. After the ceramic production had moved into the Association situation the production of output increased from 5,000 to 10,000 rubles a year.



In addition to the above-said the Association has a production for wall blocks in the village of Sazano, and a marbleworks production in the village of Dzirula.

[Question] "What are the Association's plans for the future?"

[Answer] "We have a lot of ideas, but I will tell you only about those which are founded on a real basis.

The extraction of inert materials is taking place in the rayon today in an unorganized manner. Construction organizations frequently violate the procedure for extracting inert materials, and sometimes, without permission, take sand and gravel from places where this must not be done, which leads to a rise in the water level in the river, the destruction of fish, and other undesirable consequences. For this reason it was decided to organize the centralized extraction of inert materials whose shipment to organizations, farms, and rural inhabitants takes place on the basis of requisitions.

We have put this question before superior bodies. Specialists have already been in our area and have identified the spots for quarries.

It is also planned to build brick production capacities in the village of Boslevi. The Scientific Research Institute "Gruzkolkhozproyekt" is already working on a plan for the new production. This modern production will produce 10 million bricks annually. In addition, it is planned to reconstruct the brick shop in the village of Tsiplavaki whose capacity will be 400,000 bricks a year.

At the end of this year the organization will begin of a marble crumbs production from which marble slabs will be made. It is planned to organize this production in the villages of Martotubani and Meore Sviri.

After the fulfillment of the plans the Interfarm Association will be able to produce 2 million rubles worth of various kinds of output every year. But this, of course, is not a limit. We have markings for a more distant time.

The Rayon Interfarm Association of Subsidiary Enterprises and Organizations is completely young, the annual balance of its activities has not yet been drawn up, but it is already obvious that it was possible to obtain an unquestionable gain from the centralization of the previously scattered, small capacity, handicraft shops which produced construction materials and other consumer goods."

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